GREENVVOODS VVORKES:

Contayned

IN *Fiue* SEVERAL TRACTATES.

1.	Of the	*Day of Iudgement.*
2.		*Lords Prayer.*
3.		*Race to Saluation.*
4.		*Torment of Tophet.*
5.		*Baptisme of Christ.*

The ninth Impression, corrected and amended.

London printed for *Henry Bell*, and are to be sold by *Iohn Clarke*, at his Shop vnder S. *Peters* Church in Corn-hill. 1620.

388; 01

A TREATISE

Of the GREAT & GENERAL *Day of* IVDGEMENT:

Necessary for euery Christian, that wisheth good successe to his soule, *at that Great and Terrible day.*

(* * * * * * * *)

The ninth Impression, corrected and amended.

MATH. 12. 36.

But I say vnto you, that of euery idle word that men shall speake, they shall giue an account thereof at the day of Iudgement.

London printed for *Henry Bell*, and are to be sold by *Iohn Clarke*, at his Shop vnder S. *Peters* Church in Corn-hill. 1620.

TO THE RIGHT WORSHIPFVL *AND* my very good friends,

Sr. LESTRAVNGE MORDAVNT of *Massingham* Hall, in the County of *Norfolke*, Knight Baronet: And to the Vertuous LADY, the LADY FRAVNCIS MORDAVNT, *his loving Bedfellow:*

Eternall wel-fare, and euerlasting *happinesse, in Christ Iesus our Lord and Sauiour.*

BEing earnestly requested, and often intreated (Right Worshipfull) by many of my good friends, to put in print this small Treatise of the Generall day of

Doome, which I lately preached, and in publike place deliuered: I haue (being ouercome with their perſwaſions) condeſcended to their earneſt demaund, although very vnapt, and exceedingly vnworthy, for the penning of ſo worthy a matter.

Wherfore I haue made choyſe (crauing pardon for my preſumption herein) of your wel-diſpoſed Worſhips at this time (being the *Alpha* of my tender and ſlender indeuours) to ſound in your ſacred eares this laſt and generall Trumpe, and to Dedicate to your Worſhips the ſame, both in regard of the demonſtration of my true, vnfeined, and laſting thankfulneſſe to your benigne Worſhips (for, ſayth *Seneca*: *Beneficium hominem gratum ſemper delectat, ingratum ſemel: id eſt*; A thankefull man

man will alwayes remember a benefite; but an vnthankefull person will soone forget it) for your extraordinary kindnesse bestowed vpon mee, *Absque vllo commerito*, without any desert in the World: as also in regard of the great affection, good deuotion, and thrice welcome entertainment you beare to Diuine and Spirituall Tractates, which appertaine to the euerlasting blisse of the Soule, accounting them blessed, which bring glad tidings of saluation. I desire therefore (*idq; more humillimo*, in most submissiue manner) this one thing at your Worships hands, that you would (pardoning my boldnesse) vouchsafe *æqui boniq; consulere*, to take in good worth this simple and slender gift. Which thing if your Worships shal vouch safe to doe, it shall not onely bee

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an incouragement to my future proceedings, but alſo it ſhall bee *Vinculum indiſſolubile*, an inuincible bond to tye mee in all duety, and in all loue to your Worſhips: *Dum memor ipſe mei, dum ſpiritus hos regit artus*; ſo long as life ſhall laſt.

Thus humbly taking my leaue of your good Worſhips, (nothing doubting of the goodneſſe of your natures in the acceptance of theſe my firſt preſented fruits) I commit you with yours to the ſafe protection of the Almighty, alwayes begging before the Throne of his moſt Glorious Maieſty, that he would in this life, infuſe his Holy Spirit, with all his Graces, into your hearts aboundantly, and in the World to come, crowne you with the Crowne of immortall Glory:

And

And that for CHRIST IESVS his ſake, our LORD and onely SAVIOVR Amen.

From Hempſted in Eſſex. Ian. 10. 1620.

Your Worſhips in all duety, for euer to command:

HENRY GREENWOOD.

To

To the Reader.

GEntle Reader, if in these following Tractates, the Quotations of Latine & other tongues, do offend thee; let them bee vnto thee as Country Stiles, stepping ouer them, thou loseſt not thy way by them, for their Expoſitions follow them.

A Treatise of the Great and Generall Day of Iudge*ment, necessary for euery Christi*an, that wisheth good successe *to his soule, at that Great* and Terrible day.

MATH. 12. 36.

But I say vnto you, that of euery idle word that men shall speake, they shall giue an account thereof at the day of Iudgement.

MAn, in regard of the corruption of his Nature, through the fall of his great Grand-father Adam (who was the foyle of Man-kind, the Parent of sinne, and the author of death to all his posterity, for asmuch as wee were all in *lumbis Adami*, in his loines) as

hee is subiect to all sinnes whatsoeuer, so is hee specially addicted to the sinne of security and carelesnesse. Therefore as Adam sleeping securely in his transgression, and hiding himselfe from the presence of the Lord, behinde the bush, had great need of that Watch-bel from God, (to rouze him from the sleepe of sinne, and call him againe vnto God) Adam, *vbi es?* *Adam*, where art thou? So as necessary for euery sinfull Adamite (to raise him from the sleepe of sinne wherein he was borne) is this notable *Memento*, this worthy rehearsall of the great and terrible day of Doome: But I say vnto you, &c. Which words of our Sauiour Christ spoken to the Scribes and Pharises (who would not beléeue that he wrought these miracles, by the powerfull Spirit of God; but slanderously and contumeliously told him to his face: that he did cast out diuels through Beelzebubs name) are as much in effect, as if hee had said on this manner: A account must be rendred at the day of Iudgement,

Gen.3.9.

Mat.12.24

ment, of euery idle word that men shall speake, then much more of blasphemous words: But I say vnto you, that of euery idle word, that men shall speake, they shall giue account thereof at the generall day of Iudgement: *Ergo*: much more of blasphemous words as yours are, in saying that I cast out diuels through the name of Beelzebub.

So that these words of our Sauiour are nothing else, but a true proposition and sound argument drawne, *a minore ad maius*, whereby Christ doth proue the greatnesse of punishment that should befall the blasphemous Pharises, in regard of the greatnesse of their sinne.

In which portion of Scripture, foure things necessarily must be considered.

1. The persons that must giue an account: who they be.

2. Of what things these persons must giue an account.

3. To whom this account must be giuen.

4. When

4. When this account must bée giuen.

The first part. 1 The persons that must giue an account, they are expressed in this text in generall, to be men: That men shall speake. Men, yea all men must giue an account, as wee may read in the Epistle of S. Paul to the Corinthians:

2. Cor. 5. 10. We must all appeare before the Tribunall seat of Christ, that euery man may receiue according to his workes. All men, none excepted, of euery age, of euery sexe, and of euery Nation, rich and poore, Princes & common people, noble, and ignoble, all that haue béene from the beginning of the world, and shall be to the end of the same, shall appeare before Christes Iudgement seate, and giue an account euery one

Heb. 9. 27. for himselfe to God: For, It is appointed vnto men once to dye, and after that commeth Iudgement. As it is therefore most sure that all men must dye, so is it as sure that all men must come to Iudgement.

Article 7. This is the seuenth article of our faith to beléeue: that Christ shall come from heauen to iudge the quicke and the

the dead: by the dead, all those are to be vnderstood, that shall be found dead at the second comming of Christ; by the quicke, all those are to bee vnderstood, that shall be found liuing at his second comming. Augustine in his Enchiridion to Laurentius, Chap. 55 saith; that, this Article may bee expounded two wayes: either by the dead (saith hee) may bee meant those that shall bee found corporally dead: and by the quicke, those that shall bee found corporally liuing at Christs comming: or (saith he) by the dead may be meant, those that be dead in sinne. According to that in the Gospell of S. *Mathew*: Let the dead bury their dead. And by the quicke, those that be dead to sinne, and liuing to faith; according to that of the Prophet Abacuk: The Iust shall liue by faith. But this exposition is not agreeable to the simplicitie of the Creede. Yet notwithstanding true it is, that both the godly and the wicked shall come to iudgement: for by the power of Christ, all men shall bee raised vp: The holy Angels

Augustine.

Mat.8.22.

Hab.2.4.

Mat.24.31 gels with the great sound of a trumpet shall bee sent forth into all the world, and they shall gather together the Elect, from the foure quarters of the earth, from one end of the heauen to the other. Then shall Christ separate the Elect from the Reprobates, the Wheat from the Tares, the Corne from the Chaffe, the Lambs from the Goats, the Iust from the Vniust.

Mat.13.40

So that you see, that the godly and the wicked, yea all men whatsoeuer, shall appeare before Christs tribunall seate, and giue an account of themselues, and for themselues, to the terrible Iudge.

Obiect. Ob. **Some, notwithstanding, may obiect against this doctrine deliuered, and say as it is in** Iohn: That he that beleeueth in Christ, shall not bee iudged, or shall not come into iudgement: **and so by consequence, all men shall not be iudged.**

Iohn.3.18.

Answ. Answ. **To which I answere, that Iudgement in that place of** Iohn, **as in many other places of sacred Scriptures, is taken for condemnation; in which**

which sence true it is, that he that beleeueth in Christ Iesus, he that is ingrafted into Christ by a true and liuely faith, hee that is flesh of his flesh, and bone of his bone, one with Christ, and Christ with him by the spiritualll coniunction of the Church with Christ, this party shall not come into iudgement; *scil. condemnationis*, that is, of condemnation; in iudgement he shall not be confounded, condemned or ouerthrowne: but he shall come *in iudicium absolutionis*: that is, into the iudgement of absolution: In iudgement hee shall stand out, hauing on the white robe of Christs righteousnes, and being couered with the wedding garment of Regeneration. The truth of which doctrine, the preacher affirmeth, saying: God will iudge the Iust and the vniust; the Iust vnto saluation, and the vniust to damnation. Seeing then that all must bee brought to iudgement, let no man thinke with himselfe, that it may be possible for him to escape this dreadfull day; whither shal he flye from the

Eccl. 3. 17.

Psal.139. 7,8,9. presence of the Lord? If he ascendeth vp to heauen, God is there, if hee goe downe to hell, God is there also, if hee take the wings of the morning, and fly to the vttermost parts of the Sea, God will finde him out there also. For God is euery where; hee is in heauen by his glory, he is vpon the earth by his mercy, he is in hell by his iustice: God is *vbiq; & nusquam*; hee is euery where, by his power and wisedome, but no where in respect of circumscription of place, beeing a Spirit. In earthly and terrestriall Courts, a man may haue his Proctor: but then we must (*volentes nolentes*, whether we will or no) personally appeare and pleade for our selues.

In terrestrial Courts, bribes, many times blind the eyes of the wise, and for a little greasing the fist of the Magistrate, many times small faults, nay (by your leaue) great and scandalous crimes may bee winked at: but at this great Court of Heauen, the Rom.2.21. Iudge will not be partiall to any: For God hath no respect of persons: Hee will

will execute iust iudgement vpon all men, as the Psalmographer speaketh: With righteousnesse will hee iudge the world, and the people with equitie. Psal. 58. 9. Bribes, Friends, intreaties, howlings, cryes, lamentations, nothing will then preuaile, but a pure heart, and a spirit vpright; yea, the damned in hell confesse the same: *Quid profuit nobis superbia? quid diuitiarum copia?* What hath pride profited vs? or what hath the pompe of riches done vs good? Alas these cannot saue our soules.

Let the Atheist therefore mocke God neuer so blasphemously, let the Sadduce bragge of no Resurrection, no Angell, no Spirit, neuer so Schismatically; let the Epicure sing that cursed Epitaph of Sardanapalus neuer so beastly, *Ede, bibe, lude, charum præsentibus exple, delicijs animum, post mortem nulla voluptas*: Eat, drinke, play, be merry, liue in all kinde of pleasure, for after death there is no pleasure.

Yet notwithstanding, let all these miserable wretches know, that there

will come a day, and that a dismall day, wherein they shall giue an account of euery idle word.

Alas, lamentable world, that men should thus murther their dearest darlings, I meane their Soules, which Christ hath holden so deare: that men should with Esau, sell their birth-right, and heritage of heauen, for a messe of pottage of worldly pleasure: that men should delight in wallowing (with the Sow) in the mire of sinne, and (with the dogge) in swallowing the vomit of iniquitie: and so purchase to their Soules and bodies euerlasting torment, in the lake vnquenchable, wheras they should aboue all things seeke the Kingdome of God and the righteousnesse thereof, that they might haue heauenly mansions, at the great day of account.

2.Pet.2.22

Let euery Christian therefore bewayle the great wickednesse of this world, and lament the foule iniquitie of these dayes, lest it be said of vs, as of the careless and graceless Christian: *Cadit Asina, & est qui subleuet, peri-*

rijt anima, & non est qui recogitat: If an Asse falleth vnder his burthen, there be some that will diligently helpe it vp againe: but if a Soule perish, no man regardeth it.

Men are like the Horse, Asse and Mule, that haue no vnderstanding, the more is the good mans griefe; Dauid his eyes gushed out into riuers of water, because men kept not Gods Law. Psal 119. 137.

The Prophet Ieremy **cryeth out on this manner:** Ah, my belly, my belly, I am pained euen at the heart, I cannot bee quiet, because my people is a foolish people, they are wise to do euill; but to doe well, they haue no knowledge. Ier. 4. 19. 22.

That godly Matron Monica, **Saint** Augustines **Mother, wept daily, and prayed for her sonnes conuersion: for hee was before his conuersion a Manichee.** *Monica.*

So likewise it is the duty of euery Christian to desire the conuersion of their brethren, and to bewaile their wretched estates.

Sinne neuer more, then in these

our dayes of the Gospell abounded, the greatest part of the world are Satanists, diuels in conuersation, worshippers of that vgly beast, That
Apoc.13. 14. hath seuen heads, and tenne hornes, whose badge is, blasphemy: of the
Eph.2.2. damned serpent, The prince of the Ayre, the grand enemy of Mankinde,
1.Pet. 5.8. that goeth vp and downe like a roaring Lyon, seeking whom he may deuoure.
1.Ioh. 2,16 Yea, Saint Iohn saith, That Whatsoeuer is in the world, is either the concupiscence of the flesh, or the concupiscence of the eye, or the pride of life: *Hæc tria, pro trino numine mundus habet*: This is the trinity which the world doth worship: In stead of God the Father, God the Sonne, and God the Holy Ghost; the world doth worship the diuell, the world, and the flesh: the concupiscence of the flesh, that is, carnall luxury; the concupiscence of the eye, that is, worldly couetousnesse, and the pride of life, that is, hellish and diuelish ambition.

The way to hell is a broad, and a wide way, and whole multitudes walke

walke in the same, but few there be that can finde out the narrow way of amendment of life. The heathen man could say this: *Plurima pessima*, the most are the worst: *Pretiosa non sunt numerosa*, good men are odde men. Wasps and Hornets swarme, but few painefull Bees are to be found, that treasure vp the Honey of good workes, in the hiue of their hearts, and come laden home with the same; as Virgil writeth of the Bees: *At fessæ multa referunt se nocte minores, crura, thymo plena.* Aristot.

No maruell therefore, if Dauid cryed out to the Lord for helpe in his dayes, saying: Helpe Lord, helpe, for good and godly men decay. The world therefore may bee compared to the earth. Psal.12.1.

Aske the earth, and it will tell thee that it doth afford much matter for base pots, but very little stuffe for Gold; aske the Gardiner and he will tell thee that hee hath more Nettles then Roses, more Weeds then Flowers, more Brambles then Vines: Compar.

Yea,

Note. Yea, aske thine owne conscience and it will tell thee that there is *Magna plenitudo hominum, sed magna solitudo bonorum, id est*, There is a great plenty of men, but there is a great scarsitie of good men. A good man is a Phenix, he is *Rara auis in terris, nigroq; simillima cygno*: A rare Bird, a blacke Swanne. We haue many couetous Churles that wil (with the fole in the Gospell, commend their Soules to Plutus, that was called of the heathen, *Deus diuitiarum*: The god of riches: but more fitly he is *Dæmon diuitiarum*, the diuell of riches: and thinke themselues safe when they haue spoken peace to their soules on this manner:

Luk.12.19 Soule take thy rest, for thou hast goods layd vp for many dayes. Making their chest their heauen, and their pictures their god. We haue many Achabs, Tyrannicall extortioners, deuourers of their brethren, eating them vp like bread. Many adulterers, as appeareth by the great number of Bastards in this Realme.

Iuuen. Many rebellious Traytors, and Anti-

Antichristian conspirators; as did appeare by the Gun-powder-treason.

Many conceited Herods, many proud Nebuchadnezzars, and many vaine-glorious Iezabels, many swearers, forswearers, drunkards, mock-gods: Many wee haue (in a word) damned hel-hounds, cursed caytifes, and most miserable miscreants.

How little doe these lamentable wretches think of the day of account? How little doe they imagine of that woefull sentence, Goe from me ye cursed, &c? The Lord grant to all men (one with another) his grace, that they may haue this Scripture alway sounding in their eares: Of euery idle word that men shall speake, they shall giue an account thereof at the day of Iudgement.

The consideration of this last day made Ierome afraid to offend: Whether I eate, or drinke (saith hee) or whatsoeuer I doe else, mee thinkes I heare this saying sounding in mine eares; Arise ye dead and come to iudgement. The which when I consider, it *Ierom.*

it makes mee quake and shake, and not dare to commit sin, which otherwise I should haue committed.

O that men would remember their end, then they should neuer offend: O that men would alwayes set before their eyes, the *quatuor nouissima*: The day of death, the day of iudgement, the ioyes of heauen, and the torments of hell: then would not men liue so lowsely, but they would with all diligence worke out their saluation with feare and trembling: the which care of godlinesse the Lord grant to all men.

Thus much shall suffice for this first part of this Scripture: namely, for the parties that shall giue an account, who they be: namely, all men whatsoeuer. But I say vnto you, that of euery idle word that men shall speake, they, &c.

The second part.

2 Of what things wee must giue an account.

There must an account be made of many, yea, of things innumerable, but especially of these foure.

1 Of the thoughts of our hearts, accor-

according to that of Salomon: There shall inquisition bee made for the thoughts of the vngodly, there shall not a wicked thought passe in iudgement. Wisd. 1.9.

If Adam had committed but one disobedient thought in heart against Almighty God, with full consent of will to haue performed the same, and though hee had not actually broken Gods Commandement: it was necessary that the second Adam (who is the raiser of our ruines, the ransome of our offences, and the restorer of life) should come and suffer the tortures of hell (as hee did) or else wee with Adam had gone the high way to eternall misery.

No maruell therefore if our Sauiour Christ accounted him an adulterer that lusted after a woman, saying: Whosoeuer looketh on a woman to lust after her, hath committed adultery already in his heart. Mat. 5.28. It is the malicious nature of the Diuell (as saith Bernard) to intice men to mischiefe. *Dæmonum est mala suggerere, nostrum est* Bernard.

non

non consentire. It is the propertie of the Diuell to intice and to suggest men to euill, and it is our parts not to consent to his inticements, but to resist them
1. Pet.5.9. manfully, according to that of Peter; Whom resist ye stedfast in faith: The diuel outwardly by the world, and inwardly by the corruption of nature, doth daylyallure vs to sinne. Now if we consent to those his wicked motions (whether we performe them outwardly in act, or no) before God we haue committed the sinne: according
1.Ioh.3.15 to that of Iohn: Hee that hateth his brother is a man-slayer: because in will, in wish, and in desire, hee hath already slaine him, although hee doth not bring it into outward act, either for feare of the law of man, in that case, or for want of iust and fit opportunity for the effecting thereof. Yea, the sinne of thought, the sinne conceiued in the heart of man is not onely
Mat.15.11 a sinne, but it is the roote and beginning of all sinnes whatsoeuer: for it is not that which goeth into man, that defileth him, but that which commeth out

out of him, that is: that which proceedeth from the heart of man.

The diuell first suggesteth: after suggestion, commeth cogitation: after cogitation followeth affection: after affection followeth delectation: after delectation followeth consent, (now is the sinne of thought fully committed:) after consent followeth operation: after operation followeth custome, after custome followeth desperation: after desperation followeth defending of sinnes committed: after defending of sins committed, followeth daunting, boasting, and glorying in sinne, which is next to damnation it selfe: Thus the heart is the fountaine, from whence springeth all sin whatsoeuer. The Ladder of sin.

Yet haue wee not many wicked ones in this world, that think the sin of heart to bee no sin at all, or else but a small sin, that shall neuer be brought in question at the day of account? But let all these know, that, as of euery idle word, so of euery wicked and sinfull thought conceiued and nourished with-

within the heart of man, hath full consent to the performance of the same (for there is no sinne that can be committed without consent had) men, yea all men must giue an account.

I giue all men therefore (to the good of their soules) this good counsell of Salomon, Keepe thine heart with all diligence, for there-out commeth life: If thou keepest it not diligently and warily, thereout will proceed death: I meane, sinne, whose wages is death. The heart is a Mill alwayes grinding either good corne or bad, either good thoughts or bad, therefore keepe it diligently for thy soules sake: let it meditate in the Law of God day and night, abandon all wicked motions, that at the day of iudgement thou maist be pure bread, and fine manchet for the Bread of Life, Christ Iesus his Table in heauen. The Lord grant this to mee the Writer, thee the Reader, and to euery Hearer of it.

Prou.4.23

Rom.6.23

2 Wee must giue an account of our words.

Of

Of euery idle word that men ſhall ſpeake, &c. Word.

Diuers of the learned Writers haue diuerſly commented of this idle word, what it ſhould be: one, affirming one thing, another, another thing. Therefore I will (in a word) ſet downe the opinions of ſome of them, not incongruent, neither diſagreeable to the holy Scripture.

Gregory ſaith, that *Verbum otioſum eſt, quod iuſta neceſſitate, & pia vtilitate caret*: That is (ſaith he) an idle word, which is ſpoken, either without iuſt neceſſitie, or godly profit. *Gregory.*

Ierome ſaith, that *Verbũ otioſum eſt, quod ſine vtilitate loquentis vel audientis profertur*, That is (ſaith he) an idle word, which is ſpoken either without edification of the Hearer or Speaker. *Ierome.*

Baſil, *Omne verbum quod non conducit ad propoſitam vtilitatem, vanum eſt & otioſum*, **that is,** euery word, which belongeth not to an intended profit, is a vaine and an idle word. *Baſil.*

Master Iohn Caluin **ſaith: that** *Sermo otioſus pro inutili ſumitur, qui nihil* *Caluin.*

ædificationis vel fructus affert: id est, An idle word is taken for a word vnprofitable, for a word that bringeth with it no fruitfull edification. **So that from these descriptions of holy men, I doe describe an idle word on this maner:** *Verbum otiosum est, quod ad bonam rem non pertinet: quod non facit ad gloriam Dei viuentis: quod inutile est & infrugiferum: quod nec loquentem nec audientem ædificat: id est*, An idle word is that which doth not appertaine to a proposed profit; which tendeth not to the glory of the euer-liuing God: which is vnprofitable and vnfruitfull: which edifieth neither the Hearer, nor the Speaker. **If then (good brethren in Christ Iesus) so great account must be giuen of euery idle, vain, and fruitlesse word; what account (thinke yée) shall bee giuen for swearing, cursing, banning and blaspheming?**

What account shall the swearer giue, that hath not one word in his mouth but it is guarded with an execrable oath?

How common (alas) this sinne of swea-

swearing is, who knoweth not? for the small infants and tender children in our streets, haue cursed oaths, *ad vnguem*, at their fingers end: yea, at their tongues end too. What account shall the cursing and banning tongue giue, that Cruelly, Disdainefully, and Despightfully, speaketh against his neighbour? What account shall the blasphemous person giue, that speaketh contemptuously of GOD, and saith, that Christ did cast out diuels through the name of Beelzebub? If the Iust shall scarce bee saued, where shall the sinner appeare? If account must bee made of euery idle word, Lord, what account shall they make, that rap and vomit out blasphemies against the terrible Iudge of heauen and earth!

Psal.31.18.

1.Pet.4.18

As men think, and fondly imagine, that the sinne of thought (vnlesse it proceed into outward act) is but a small sinne: so likewise doe they imagine of idle words, that they are but small sinnes, and a small account for them shall be giuen.

But let all the world know, that no sin can be said to be small in respect of it own nature, for the least sinne that can bee committed in the world, is so weighty, as without repentance had, it will sinke the sinner downe to the bottomelesse pit of hell. Yet, notwithstanding, an idle word, in respect of other sinnes, may be said to bee a small sinne; yet as small as it is, it is able to damne the soule for euer.

Petrus. Well therefore, saith *Petrus Damianus, sermone secundo de vitio linguæ; Audiat lingua vaniloqua, audiat otiosa lingua, audiat & paueſcat, intelligat & perhorreſcat ſententiam horribilem, extremique Iudicij terrorem, &c.* that is, Heare, O vaine babbling tongue, heare, O idle tongue, heare and tremble, vnderstand and quake at the hearing of the terrible day of Iudgement: He that hath hands to slay, hath he not eares to heare? Yee saith: that of euery idle word that men shall speake, they shall giue an account thereof at the day of Iudgement.

Although an idle word bee a small sinne

sinne in respect of greater sins, yet neuertheleſſe an innumerable company of idle words, congeſted, accumulated, and heaped vp together, they will make a mighty sin. *Quid penna leuius? quid millio breuius?* What is lighter then a feather? and what is ſhorter then the ſeed-mill? Yet, notwithſtanding, an innumerable company of feathers truſſed vp together, will breake the Porters back. Small were the gnats that troubled Pharaoh, yet they being innumerable ouercame proud Pharaoh, and all the power of Egypt. An houre is but a ſhort time, but, *Dum hora horæ continua ſucceſſione congeritur*: While one houre by continuall ſucceſſion is added to another, the whole courſe of our liues is finiſhed. *Quid ſaxo durius, quid aqua liquidius?* What is harder then a ſtone, and what is ſofter then the water? Yet a Wiſeman ſaith: *Gutta cauat lapidem, conſumitur annulus vſu*: that is, Water by continuall drops doth eate vp the ſtone, and a ring by continuall vſe is worne in pieces. So an idle word,

Exod.8.24

Poet.

although it bee but a ſmall ſinne, yet many a little makes a mickle, many of them heaped vp together make an intolerable lumpe.

It hath been, is, and euer will be, the fond nature of man, to imagine ſin a great deale leſſer then indeed it is. A man would thinke that Adam (through the diuels ſuggeſtion, and through the abuſe of his owne free-will) eating of the forbidden fruite, had committed but a ſmall treſpaſſe: yet hee was guilty of euerlaſting torment for the ſame. A man would thinke, that that poore man had cõmitted but a ſmal ſin in gathering chips, (of mere neceſſity) on a Sabbath day; yet he was by the Law ſtoned for his labour. A man would thinke that Peter had giuen his Maſter good counſell (when as Chriſt told him that hee muſt goe to Ieruſalem, and there ſuffer many things) ſaying, Maſter, fauour thy ſelfe and goe not: yet he was called Satan for his labour. A man would thinke that Ananias and Saphira had committed but a ſmal ſinne, when

Gen.3.6.

Num.15. 36.

Mat.26.22, 23.

Acts 5.5.

when as they did detaine part of the Apostles money, for feare of afterclaps, and protested the contrary with a lye, yet they dyed both sodainely at the feete of Peter. So a man would thinke, that an idle word were but a small sinne: yet Christ saith here, that a great account must bee made for the same. For, by thy words thou shalt be iudged, and by thy words thou shalt be condemned. Mat.12.35. Seeing this is true, it behoueth euery man to set a watch before the dore of his lips, and to keep his tongue from idle and euill words, that he may obtaine that blessednesse: Blessed is hee that hath not falne by the words of his mouth. Eccle.14.1

3 We must giue an account of our workes, as appeareth to the Corinthians: We must all appeare before the Iudgement seat of Christ, and there receiue according to our works. Workes. 2.Cor.5.10 Againe the Preacher saith: That God will bring to Iudgement euery worke, with euery secret thing, whether it be good or euill. Eccl. 12.14 Hee that hath liued in sinne, shall receiue the reward of sin, which

is death and damnation; and hee that hath liued in faith and amendment of life, shall receiue a crowne of glory, wch the Lord will giue him at that day. It is the duty therfore of euery Christian to labor and to endeuor, with all diligent carefulnesse to liue well, that at the day of Judgement he may speed well. *Eupratem*, Bene viuere, that is, liue wel, should be the delightsome posie, & swæt perfumed Nosegay of euery Christian: thus liue well, that thou mayst die well, & after death eternally speed wel, obtaining that blessednes. Blessed are they that dye in the Lord.

4 Goods. 4 We must giue an account of our temporall goods, how we haue gotten them, whether iustly, or vniustly: how wee haue spent them, whether wee haue cloathed the naked with them, or whether wee haue made naked the cloathed for them; how wee haue disposed them, lest there bee any debate for them after wee be gone: therefore Esay telling Hezekiah, that he should not liue but dye, saith: *Dispone domum tuam, &c.* Set thine house

Esay 38.1.

in

in order, for thou must not liue, but dye. How then shall those griping Vultures make an account, that haue by oppression vndone their brethren? The world is grown so hard-hearted, that men will rather suffer their brethren to starue in the streets, then to succour or relieue them: The dogs shall haue the remnant of the Rich mans table, before poore Lazarus shall haue one crum that falleth from the same. How shall these flinty hearts looke for one dram of mercy at the day of Iudgement? Let them looke with what measure they haue measured to others, it shall bee measured to them againe: let them know, that if they will stop their eares at the cry of the poore, they shall cry themselues and shall not be heard: if they will be partakers with the Saints of the ioyes of heauen, their brethren must be partakers with them of their wealth on earth: For this is to treasure vp treasures in heauen, to lay out their treasures on earth. Luk.16.21.

Let men therefore so vse their tem-

temporall goods, and worldly riches, as they may at the day of account receiue a Crowne of immortall Glory.

5 Time. 5 We must giue an account of the time wherein we liue, and of our seuerall vocations, how we haue employed our selues in the same.

Bernard. Saith Bernard: *Omne tempus tibi impensum requiretur à te qualiter fuerit expensum: id est*, All the time that God hath giuen thee, shall be required at thy hands, how thou hast spent it: Whether in the seruice of God, or in the seruice of Satan.

The Prince must giue an account how he hath gouerned his kingdome: whether hee hath (as it becommeth Gods Vice-gerent) mildely, louingly, and carefully trained his Subiects vp in the worship of God: or as a bloudy Nero, and hard-hearted Tyrant, cruelly oppressed them. The Ministers of the Word of God (who haue taken vpon them *curam animorum*: The charge of soules) must giue an account, how they haue behaued themselues in their Ministery: whether

ther they haue preached Christ for Christ, that is; for the conuersion of sinners to Christ, or (as hirelings) for lucre and gaine of worldly trash: whether they haue fed their Flocks carefully, or fed vpon their Flocks couetously. The Magistrate must giue an account, how he hath behaued himselfe in his Magistracy: whether hee hath sought the maintenance of Vertue, and the confusion of Vice, or hath (his eyes being blinded with siluer scales) maintained iniquitie, and oppressed the innocent. The Householder, how he hath gouerned his Family: whether in reading of holy Scriptures, and Prayer, to the praise and glory of God; or in reading of foolish fables, in gaming, dicing, playing, swearing, and such like. Yea, euery man must giue an account of the time spent in his seuerall calling, from the highest to the lowest. Let euery Christian therefore beware of mis-spending his time, liuing in securitie lowsely, and of losing his time securely, and carelessly: for there will come

come a day, when for euery houre of thy life thou shalt giue an account, how thou hast spent it: according as Salomon telleth the careleſſe liuer:

Eccl.11.9. Reioyce O young man in thy youth, cheere thy heart in the dayes of thy youth, and walke in the waies of thine heart, and in the ſight of thine eyes: but know, that for all theſe things God will bring thee to iudgement. Time loſt can neuer be recouered, the houre paſt cannot be recalled: Time is painted like an old man hauing a locke of haire on the hinder part; to ſignifie that men ſhould lay hold of time comming, and make much of it when they haue it: for being once gone, it can neuer bee recouered. Auguſtine confeſſeth that hee ſpent his time idlely when he ſtood gazing and looking on a ſpider, how ſhe catcht a fly in her net. But alas, mẽ in theſe daies do not only ſpend their time in idleneſſe (which is a shameful fault amõg Chriſtians) but alſo in all manner of euill: They put off from them the euill day, namely, the day of death and iudgement, and

Auguſtine.

Amos 6.3.

and boldly approach to the ſeat of iniquity: a matter much to be lamented.

Let euery Chriſtian therfore haue a care of the expence of time, leſt (had I wiſt) come to to late: for the damned in hell, if they had this fauor of God to liue on the earth againe, and to haue hell broken loſe (which they ſhall neuer haue granted) they would liue ſo ſtrictly, as they might bee chronicled for admirable ſpectacles to the whole world: It is the duety therefore of euery man to imitate that perſon, that vigilant perſon, that carried alwayes about with him in his pocket a little clock, and when he heard it ſound, he would inſtantly examine himſelf how hee had ſpent that houre: thus ſhould Chriſtians examine themſelues, that they may neuer bee examined of the Lord; iudge themſelues, that they may neuer be iudged of the Lord; and account with themſelues, that they may neuer bee brought to an account of the Lord. Thus much for the ſecond part of the Text: namely, of what things we muſt giue an account. Example.

But

But I say vnto you of euery idle word,&c. Before I speak of the third part of this Text; namely, of the Iudge, to whom we must giue an account, I thinke it very necessary to speake of a few things, which being wel considered, we may be able to abstaine from idle words, and shall haue the lesse account to make at that day. Three things therefore there are, which being performed, wee shall abstaine from idle words.

1. A man must consider what hee speaketh.

2. To whom he speaketh.

3. When he speaketh.

Quid. 1. What hee speaketh: Peter telleth vs what we ought to speak in his first Epistle: If any man speake, let him speake as the words of God. Againe, Paul to the Ephesians saith: Let no corrupt communication proceede out of your mouth, but that which is good to the vse of edifying, that it may minister grace to the Hearer. So that wee ought to speake aboue all things of God and his word,

1.Pet.4.1.

Eph.4.29.

of

of god and honest matters, if we will shew our selues to bee true Christians, and abstinent from idle words. Wee should say with Dauid, I will alwayes giue thankes to the Lord, his praise shall be in my mouth continually. Psal. 34. 1.

We should resolue with Iob and say: My lips shall surely speake no wickednes, and my tongue shall vtter forth no deceit: then shall we vse our tongues to that purpose, to which they were created. Iob 27.4.

The tongue in Hebrew is called, *Kebod*: id est, *Gloria*, Glory: because it is an instrument to sing forth the glorie of God vpon earth. If we vse our tongues to this purpose, then we may truely say with the Poet, *Lingua quid melius*? What is better then the tongue? Poet.

But if it be abused to the dishonor of Almighty God, if it be an vntamed member, vttering out idle, and euill words, then may wee conclude with the Poet, and say: *Lingua quid peius eadem*? What is worse then the tongue? Mat. 12. 34.

Let euery Christian therfore shew him

himselfe (as he professeth) a Christian in his speech: For out of the abundance of the heart the mouth speaketh. Euen as the heart standeth affected, so is the speech of euery man: For *Lingua est mentis interpres*: the tongue is the interpreter of the minde: the chaste man speaketh chastly and honestly; the wanton speaketh lewdly and luxuriously: the enuious person speaketh bitingly, and bitterly. Euen as by his speech a man may bee knowne what Countrey man hee is: so a man by his speech may bee knowne to what kingdome hee belongeth.

Mat. 12. 34

Three kingdoms.

There are three Kingdomes, and men by their talke may bee knowne to which of these they belong. There is, 1. *Prouincia Cœlestis*, The Kingdome of Heauen: and the speech of this Country is, praising of God, talking of his word, giuing of thanks for the great benefits wee haue receiued, and speaking of diuine & heauenly matters: he therfore that speaketh on this manner (*Idque non hypocritice*; that

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that is, not hypocritically: For, *Simulata sanctitas duplex iniquitas*: counterfet holinesse is double vngodlnesse) surely appertaineth to the Kingdome of Heauen.

2 There is, *Prouincia terrestris*, the Kingdome of earth: and the speech of this Country is talking of terrene and earthly matters, muzling with the Mole in the cranies, *Terraramque poris*, and in the pores of the earth: quite contrary to the nature of man: for, *Os homini sublime dedit* (saith the Poet) *cœlumq; tueri iussit*: God gaue man a lofty face, and bade him looke aloft, and hold vp his head towards Heauen. According to that of Iohn: *Qui de terra est, de terra loquitur*: Hee that is of the earth, speaketh of the earth. And againe: They are of the world, therefore speake they of the world.

Ouid.

Ioh.3.31.

1.Ioh.4.5.

3 There is, *Prouincia infernalis*: The Kingdome of hell: and the language of this country is swearing, forswearing, cursing, banning and blaspheming: if therefore thou seest

such a one, it is to bee feared that hee belongeth to the Prouince hell: Thou therefore that wouldest belong to Gods thrice-blessed kingdome, thou that wouldest abstaine from idle words, and so haue the lesse account to make; thou must beware what thou speakest, thou must talke of God and of his word, of holy and heauenly matters.

Cui. 2 He that would abstaine from idle words, must consider to whom he speaketh: if he speaketh to a foole, he must vse few words, for hee spendeth his breath in vaine: if he speaketh to a froward and contentious person, he must vse milde and gentle words, or else he taketh the bellowes to quench the fire: If he speaketh to a wise man, hee must vse no vaine Tautologies, or needlesse repetitions: for *frustra fit per plura, quod fieri potest per pauciora.* It is in vaine to vse many words, when we may as well be conceiued in few. If these things bee not considered, wee may (yea speaking of diuine and holy matter) offend in idle words.

3 If we would abstaine from idle words, we must also consider when to speak; saith Salomon: There is a time to speake, and a time to hold ones peace. Saith one: There is a time when some-thing may be spoken, and there is a time when nothing may be spoken, but there is no time when all things may bee spoken. These three things well considered of vs, we shall abstaine from idle words, and haue the lesse account to make at the day of Iudgement. Againe, euery Christian, as hee ought to imitate Christ in all things, so he ought to imitate him in his words. Gregory saith: that *Omnis Christi actio nostra debet esse instructio: idest*, Euery action of Christ ought to bee to vs an example of imitation. Christ had three things in his words worthy of consideration, which wee must likewise labour to haue, if wee will abstaine from idle words.

Quando.

Eccles.3.7.

Gregory.

1 He had *veritatem in verbis*: truth in his words: Yea, he reporteth of himselfe in Iohn: that he is *Via, Veritas, & Vita*: The Way, the Truth, and the

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Ioh.14.6.

the Life: Hee therefore that speaketh truth to his neighbour, sheweth himselfe to bee the Childe of Christ Iesus, the Fountaine and Origo of all truth: but hee that speaketh leasings, and vttereth forth lyes, sheweth himselfe to bee the child of the diuell, the author and originall of all lyes.

2 2 Christ had *vtilitatem in verbis*: profit in his words. As he spake truely, so he spake profitably: He neuer spake one idle or vnprofitable word through the whole course of his life, which was aboue 32. yeeres.

3 3 Christ had *moderamen in verbis*: A meane in his words: Hee neuer was in words excessiue; and when iust and necessarie occasion was offered, he was neuer deficient: but Ladie Meane (I meane golden vertue) drew forth his well contrived words out of the rich Conduit of his euerflowing heart. He fulfilled that saying of Iesus, the sonne of Syrach: The words of the wise are weighed in a ballance.

Eccl. 21. 25.

In

In these three things should euery one imitate Christ Iesus, and then we should abstaine (as he did) from idle, vaine, friuolous, and vnprofitable words; for which, a great account must be giuen: The which imitation of Christ, the Lord, for Christ his sake grant to all men, that they being like vnto him, may bee receiued to reigne with him and his holy Angels, in the thrice-happy heauens at that day. Amen.

But I say vnto you, that of euery idle word that men shall, &c. *Text.*

3 To whom this account must be giuen. Although in this Scripture that Iudge is not expressly mentioned, yet notwithstanding, *quod subintelligitur non deest*: that which is vnderstood is not wanting; and therefore not to be omitted. The third part.

This Iudge therfore, before whose Tribunall Seate all mankinde must appeare, it is Christ: for hee was anointed of his Father into a triple office; to bee a Priest after the order of Melchisedech: to be a Prophet after

ter the order of Dauid: to be a King after the order of Salomon: Therefore Christ, as hee is King ouer all in heauen and earth, is this Iudge before whom we must all appeare: The truth of this is euident in the Epistle of Saint Paul to the Corinthians: We must all appeare before the tribunall seat of Christ, &c. We read also in Iohn; that the Father iudgeth no man, but hee hath committed all iudgement to his Sonne. And in Matthew it is written; that all power is giuen to Christ in heauen and in earth. This was prophecied of him in the Psalme: Thou art my Sonne, this day haue I begotten thee: Aske of mee, and I will giue thee the heathen for thine inheritance, and the ends of the earth for thy possession: Thou shalt crush them with a scepter of Iron, and breake them in pieces like a Potters vessell.

2. Cor. 5. 10.

Ioh. 5. 22.

Mat. 28. 28

Psal. 2. 7, 8, 9.

Psal. 110. 1

And againe in another place: Sit thou at my right hand, vntill I make thine enemies thy foot-stoole. Yea, it is an Article of our faith to beleeue, that IESVS CHRIST shall come

come againe to iudge both the quicke and the dead.

Christ is therefore the Iudge: yea he is *verè Iudex*, a right Iudge: for this word *Iudex*, that is, Iudge, is as much as *ius dicens*, *id est*: One that speaketh Iustice: and *Iudico*, that is to Iudge, is as much as *ius dico*, to speake iustice: and *iudicium*, that is, iudgement, is as much as *iurisdicium*, if I may so tearme it, that is: a Iust and Right speech. Iudge.

So Christ being an vpright Iudge, maintaineth Iustice in Iudgement: hee is a Iudge that will vse no partiality, but will reward euery man according to his workes: he is a Iudge that hath no respect of persons. Men in this world may fitly be compared to Actors of a Comedy vpon a Stage: Wherein, one acteth the part of a Prince, another of a Duke, another of an Earle, another of a Noble-man, another of a Gentleman, another of a Magistrate, another of a Marchant, another of a Countriman, another of a Seruant: one acteth one Rom. 2. 12

part; one another, and so long as they are vpon the stage, so long there is respect (according to their parts) one of another amongst them: But when the Comedy is ended, and the stage pulled downe, then there is no such respect amongst them: yea, many times he that played the basest part is the best man.

So likewise, so long as men act sundry parts vpon the stage of this earth, that is, so long as men do liue in seuerall vocations, so long there is respect amongst men, and that worthily: but when as the Comedy shall be ended; that is, the day of doome shal come vpon all men, when as the stage shall be pulled down, that is, the earth shall bee changed, (for the earth shall neuer bee brought *ad non ens*, to nothing: but onely the corruptiue qualities shall bee consumed) then shall there be no respect of persons amongst men: yea, it may bee that the poore man shall be greater before God than the rich man. Yea, and besides all this, vpon the earth God hath no respect

spect of persons (although there bee respect amongst men) but euery man shall receiue according to his works, the Prince as well as the Subiect, the Rich as well as the poore.

If a Iudge then should come into a Citie, and should iudge the greatest part of the Citie to death, sparing no man, *nec precio, nec prece*, neither by bribes, nor entreaties: would not euery man in that Citie bee in great perplexitie and feare? So feare this Iudge, who shal come with thousands of Angels in great Pompe, Maiestie, & Glory, into the Citie of this world, and iudge the greatest part of mankind to death and damnation, sparing no man; neither *precio*, nor *prece*, neither by bribes, nor yet by intreaties, a Iudge that will vse no partiality: A Iudge that is able to destroy both body and Soule in hell fire for euermore: Feare this Iudge, this terrible Iudge, this iust Iudge, this strict Iudge, that will not suffer one idle word to escape in iudgement: thou that hast offended this Iudge by thy manif-

Iam. 4. 12.

manifold transgressions, thou that hast deserued for them euerlasting torments in the pit of hell, feare him, quake and tremble before him, at the hearing of this hard saying: But I say vnto you, that of euery idle word that men shall speak, they shall giue account thereof at the day of Iudgement.

If Paul a chosen vessell, and a faithfull seruant of Iesus Christ, was afraid of this iudgement? If the iust and vpright man Iob cryed out and said: *Quid agam, quò me conuertam cum venerit Dominus ad iudicandum?* Iob 31. 14. What shall I doe, O whither shall I turne mee, when the Lord commeth to Iudgement? If blessed Hilary (who from the fourteenth yeere of his age serued the LORD in singlenesse of heart, and in sincerite of life to his liues end) was afraid of this day, as it appeareth by his speech vpon his death-bed; *Egredere anima, egredere: quid times? quid dubitas?* That is, Goe forth, O Soule, goe forth: Why art thou afraide? Why doubtest thou? thou hast serued Christ these seuentie yeeres, *Hilarion.*

yeeres, and art now afraid to depart? If these holy men were afraide of this terrible day, how oughtest thou (O Sinner) that art defiled with sinne, from top to toe, that hast not serued thy God (as thou oughtest) one day in seuentie yeeres, how oughtest thou to quake and tremble? If the Iust shall scarce bee saued, where shalt thou (poore wretch) appeare? 1.Pet 4.18

If the people of Israel trembled at the presence of God on Mount Sinai, when the Lord gaue vnto them his Law, and (as a Schoole-Master) read a Lecture to all the world: how terrible will his presence be, when he shall come to exact this Lecture at thy hands, how thou hast conned the same? Exo.16.18

If Iohn and Daniel, at the sight of a milde Angell, fell vpon the earth as dead: how shalt thou (poore sinner) indure the presence of this terrible Iudge? If Haman could not abide the angry countenance of King Ahasuerosh, how shalt thou (O wicked man) abide Apoc.1.17 Dan.8.17. Hest.7.6.

abide the angry countenance of this
Gen.3.8. frowning Iudge? If Adam for the
commission of one sinne, ranne from
God in great feare, and hid himselfe
behinde the bush: whither shalt thou
(O sinfull Adamite, that hast committed as many sinnes, as starres in sky, as haires on head, and sands by Sea, *Immo horum numerus numero non claudi-*
(*tur vllo*:
Yea, the number of them is not to bee numbred) whither (I say) shalt thou
desire to run? and where shalt thou
wish to hide thy selfe from this terri-
Augustine. ble Iudge? O (saith Augustine) *Mallent impij esse in inferno, quàm videre faciem irati Iudicis*: The wicked had rather bee tormented in hell, then see the face of this fearefull Iudge. Then shalt
thou cry to the mountaines; *Cadite*
Apoc.6.16 *super me*, Fall vpon me: and to the hils, *Abscondite me à facie sedentis super thronum, & ab ira Agni*: *id est*, Hide mee from the face of him that sitteth vpon the Throne, and from the wrath of the Lambe.

Then shall the Booke be opened, *videlicet*,

delicet, the euidence of thy workes in this life, recorded freshly in the testimonie of thine owne conscience, and in the true and infallible memorie of Gods eternall wisedome: then shall thy sinnes be set in order before thine eyes: heauen and earth shall witnesse against thee: yea, thine owne Conscience shall condemne thee: and *Conscientia est mille testes*: Thy Conscience is a thousand witnesses to condemne thee. The diuell shall pleade hard (most pitifull wretch) for thy Soule and body, accusing thee on this manner: *O Iudex iustissime*, O most iust Iudge, thou hast, in the abundance of thy loue, suffered many torments of hell vpon the Crosse at Golgotha, for the redemption of this wretch: thou hast offered him (times innumerable) redemption, iustification, and endlesse happinesse: yet neuertheless hee hath despised thee, and hated thy instruction, and hath chosen rather to follow me, then thee; rather to walke in iniquity, after my example, then in holinesse of life, after thine; hee hath

Psal.50.11.
Psal.50.4.
Rom.2.15.

chosen to bee my seruant, rather then thine: therefore what remaineth, but that thou shouldest refuse him, that refused thée, and that I should receiue him to euerlasting torments, that hath hitherto serued me?

When thou (poore soule) shalt heare this pitifull Plea, and confesse the same to be too true: what shall become of thee, or whither shalt thou turne thee for comfort? Alack, alack, thou shalt haue no hope of saluation: for aboue thée thou shalt sée the Iudge angry with thée for thy sinnes, and the blessed Angels reioycing and laughing at thy destruction: beneath thee, thou shalt see hell open, and the fiery Furnace ready to receiue thee to torment: on thy right hand, shall bee thy sinnes accusing thée: on thy left hand, the diuels ready to execute Gods iudgements vpon thee: within thee shall lye thy Conscience gnawing: without thee, the damned crue bewayling, on euery side fire burning; and then shalt thou receiue this lamentable sentence: Goe from me, ye cursed,

Mat. 25. 41

curſed, into euerlaſting fire, which is prepared for the diuell and his angels. Euery one of theſe words are able to cut thy heart aſunder. Goe from mee: Hitherto I haue bin a Father to thee, I haue beſtowed many comfortable benefits vpon thee, I haue had great care of thee; but now goe from me into torments inexpreſſable, where thou ſhalt cry vnto me, but I will not heare thee: in torment ſhalt thou lye comfortleſſe. in hell thy torment ſhall be endleſſe: I will put a gulfe betweene thee and me, to make thy torments remedileſſe: thou ſhalt bee dying alwayes, yet neuer dead: thou ſhalt ſeeke death, but neuer finde it: thou ſhalt bee burning alwayes, yet neuer burnt to death: thy meate ſhall be griping hunger, and famine intolerable, thy drink ſhall be lakes of fire and brimſtone: thy muſicke ſhall bee howling & roaring of crying diuels, and weeping, wailing, and gnaſhing of teeth.

Goe.

Apoc.9.6. Luke 6.25

Pſal. 11.6. Mat.13.42

Ye curſed: Thou haſt beene called hitherto by renowned and glorious titles;

Ye curſed.

titles; as Prince, Duke, Noble, Reuerend, Master, &c. But now thou shalt haue another title: thou shalt be called Cursed: cursed shalt thou be of God, whose curse is *Pœnarum inflictio, id est*: punishment: cursed shalt thou be of all the blessed Angels in heauen, whose curse is *Conscientiæ cruciamen, id est*: vexation of thy conscience: Cursed shalt thou be of all the diuels in hell, whose curse is *Pœnarum executio, id est*: the execution of thy punishment prescribed; according to that of the Poet; *Minos examen, Radamanthus dat cruciamen: tertius heu frater tertia iura tenet, id est*: One diuell rippeth vp thy examination, another diuell tormenteth thee, the third is not behinde to adde one torment to another vpon thee. Cursed moreouer shalt thou be of all the damned crue, whose curse is *Pœnarum aggrauatio, id est*, the augmentation of thy torment: Thus cursed shalt thou bee of all things for euermore.

Into euerlasting fire

Into euerlasting fire: O miserable torment! There were some comfort

to

to the damned soule, if these torments should haue end; but that shall neuer be. O miserable wretch! Thou shalt bee bound hand and foot, and cast into this euerlasting fire. **In respect of which fire, all earthly elementall fire is but as fire painted on a wall; thy torments shall be endlesse, caselesse, and remediless.** Mat.22.13

Which is prepared for the diuell and his angels: **Heauen was prepared for thée, and not hell: thou wert borne to glory, and not torment; but because thou hast chosen to follow the diuell and not Me, therefore,** Goe from me, yee cursed, into euerlasting fire, which is prepared for the diuell and thee his wicked angell, where thou shalt lye weeping and wayling, and gnashing of thy teeth for euermore. Which is prepared.

The consideration of these things should stirre vp euery Christian to looke about him, to be careful and circumspect to all his wayes, that hee tread not his shoe awry at any time, that he offend not this fearfull Iudge

in any thing, that at this day of iudgement hee may finde him a gentle and louing Lambe, and not a Lyon of Iuda; for as to the wicked this Iudge is terible, so to the godly he is a friendly and a welcome Iudge: as to the wicked the day of Iudgement is a day of desolation, a day of clouds and blacknesse; so to the godly it is a day of Redemption: yea, the godly shall leape for ioy at that day, and for the comming of that day the blessed spirits in heauen cry out, saying: How long Lord! and the blessed ones vpon earth desire the comming of this day also; saying with Paul, *Cupimus dissolui, & esse cum Christo: id est*; We desire to bee dissolued and to bee with Christ: and praying with Iohn, *Veni Domine Iesu*, Come Lord IESVS, come quickly. Let euery Christian therefore so lead his life, that it may goe wel with him at that day: What if I haue all the world, and lose my soule at that day, what doth it profit me?

Zeph. 1. 15

Apoc. 22.

Phil. 1. 23.

Apoc. 6. 9. 10.

Mat. 16. 26

If a man bee called to appeare before some earthly Iudge, he will haue an

an especiall care to array himselfe in the best manner he may, & to behaue himselfe accordingly, that he may be the better accepted of him. So euery Christian, against the day of Iudgement, when hee must appeare before the King of Kings, and Iudge of all the world, must haue an especial care to put on the Wedding garment of Christs Righteousnesse and Regeneration, lest he be sent packing to hell with the wicked, and all those that forget God.

Mordecay, because hee went basely in sackcloth, could not be permitted to come into the Kings Palace: and doest thou thinke (whatsoeuer thou art) that thou shalt be admitted into that Glorious Palace of the King of Heuen, hauing on the stinking, defiled, and abominable garment of impurity, & the menstruous cloth of iniquity? No, no, the Lord will spue thee out of his mouth: a stinking carcasse stinketh not so before men, as a polluted sinner in the nostrils of Almighty God. Hest.4.2.

Dan. 1. 4. Nebuchadnezzar would haue no children in his Palace, but those that were wise and beautifull: and doest thou thinke that the King of Heauen and earth will haue any fooles; that is, sinners (for the sinner is called a foole in the Scripture: The foole saith in his hart there is no God) to dwel with him in his Palace? or dost thou think that an vgly person shall bee suffered there, that is, any sinner: (for the sinner is an vgly and abominable thing in the sight of God?) No, the Lord will entertaine none into his Kingdome, but such as are beautifull, shining in holinesse, purity, and righteousnesse, as the portals of the burnish Sunne: such as are without spot or wrinkle, *Omnino ad imaginem suam*: altogether like vnto him: holy as he is holy, pure as hée is pure: Such will the Lord haue in his Kingdome, to sing Halleluiah: Saluation, and Glory, and Honour, and Power bee to the Lord our God.

Psal. 14.1.

Apoc. 19.1

Therfore as the thiefe is exceeding prouident, and very carefull how hee

may answere the Iudge at the barre: and as in earthly Courts men wil be very carefull to prouide an answere against they be called: yea, and will make some friend to the Iudge, that they may spéed the better: so likewise euery Christian soule should carefully prouide a good answere against he bee cited by the Apparitour Death, to appeare before Christ at the generall Court of Heauen: and that then it may goe well with him, let him get some friend to moue the Iudge in his behalfe, as he tenderth the welfare of his deare Soule. And who must that friend be? not Mary nor Peter; but it must be CHRIST IESVS, that sitteth at the right hand of his Father in glory, and maketh dayly intercession for the sinnes of the whole world. Get him for thy Proctour (who offereth himselfe to all) and then happy shalt thou be; the Diuell shall not preuaile against thée; for CHRIST hath broken his head: the gates of hell shall not preuaile against thée; for Christ hath conquered them: & death shal not

hold thee captiue, for Christ hath ouercome it: Happy art thou that art in
Psal. 144. 15. such a case; yea blessed art thou, if thou hast the Lord for thy God.

Thus much for the third part of this Text: namely, of the Iudge to whom we must giue account.

Text. But I say vnto you, that of euery idle word, &c.

The 4. part. 4 **When we shall giue an account: It is said heere, at the day of iudgement.**

The time when this great and generall day shall be, cannot be knowne of mortall man: yea, it is not for man to know of it: as we may reade in the
Act. 1. 7. Acts: It is not for you to know the times and seasons which God hath put in his owne power: yea, Christ himselfe knoweth not of this day. But of
Marke 13. that day and houre (saith Marke) knoweth no man, no, not the Angels which are in heauen, neither the Sonne himselfe, saue the Father, *id est*, **Christ according to his humane Nature knoweth not of it, but according to his Diuine Nature, he knoweth of**

it

it as well as God the Father: for he is co-equall with God the Father, in Knowledge, Wisedome, and in all things whatsoeuer: yea, he knew of this day before the foundation of the world was laid: yea, Hee himselfe shall sit Judge at that day.

God will not haue vs know of this day, when it shall be, for these three causes.

1 To proue and try our patience, faith and other vertues: to see whether we will put our whole trust and affiance in him, although wee know not the time of our dissolution. 1

2 To bridle our curiosity and peeuish inquisition after such (to high) matters: *Quæ supra nos, nihil ad nos.* That which is aboue our capacity, we ought not to meddle withall. 2 *Aristotle.*

3 To keep vs in continual watchfulnesse: for if we knew certainly the day of death and iudgement, surely it would be a great and forcible motiue to draw vs to a loose, negligent, and secure kind of life. Watch therefore, (saith the Euangelist) because yee know 3 Mat. 24. 42

know not when your Master will come. For these three causes the Lord will not haue vs know of the time of iudgement.

Although (my beloued in Christ) we know not the certainty of the time of this day: yet neuertheleſſe wee muſt know that this great and generall day cannot be farre off, both according to the Prophesies of holy fathers, as also to the truth of holy Scriptures.

Auguſtine. Auguſtine in his boke vpon Geneſis, against the Manichees ſaith, that the world should last six ages: the first from Adam to Noah; the second from Noah to Abraham; the third from Abraham to Dauid; the fourth from Dauid to the transmigration of Babylon; the fifth from the transmigration of Babylon, to the comming of Christ in the flesh; the sixth from the comming of Christ in the flesh, to his comming againe to iudgement. So that according to his Prophesie, wee liue in the last age, which last age is

1 Ioh. 2. 28 called of Iohn, *Hora extrema*, or *hora nouiſſima*,

nouissima, the last houre: But how long this last houre doth last, he that is Alpha and Omega, the First & the Last, ỳ euerlasting God alone doth kno w

The Hebrewes they boast of the Prophesie of Eliah, a great man in those dayes: hee prophesied that the world should last 6000. yeers: 2000. before the Law, 2000. vnder the Law and 2000. from Christ to Christ. *Eliah.*

If this his prophesie holds true, the world cannot last 400. yeares: for since Christ his comming in the flesh, it was 1619. at Christs-tide last past, according to the computation of the Church from time to time. But leauing men, and comming to the Scriptures, which cannot erre, for *Humanum est errare*, Man may, yea and doe many times erre:

Saint Paul saith to the Corinthians: We are they vpon whom the ends of the world are come. If therefore the ends of the world were come vpon those that liued aboue 1564. yeeres agoe, then surely Domes day cannot now possibly be farre off. 1 Cor. 20. 11.

Iam. 5.9. Iames also saith: Behold, the Iudge standeth before the dore.

Mat. 3.2. Iohn Baptist preached repentance to the Iewes, saying, Repent, for the Kingdome of Heauen is at hand.

So that by these places of Scripture it is euident, that the generall day of Iudgement is at hand: as also by the signes & tokens which should goe before this day immediately, of which many, yea almost all are already fulfilled.

Moreouer wee must (deare brethren) know, that there is a twofold iudgement; the one called a particular iudgement, the other called a generall iudgement.

1 Death what. 1 The particular iudgement is exercised and executed vpon euery man, imediatly after his death, which is, *Segregatio animæ à corpore*: A separation of the soule from the body.

Of this particular iudgement we may reade in the Epistle to the Hebrewes: It is appointed vnto men that they shal once die, and after that cometh Iudgement. And though the generall

Heb. 9.27. 2 Es. 14.15.

generall iudgement cõmeth not these 4000. yeers; yet particular iudgment commeth at the day of our death; and lok as we at the day of our death shal be found, so shall we bee iudged: and as we then shall be iudged, so shall we be iudged at the generall iudgement

2 The general iudgement (of which this Scripture speaketh) is exercised & executed vpon all men together, by Christ: who shall by his power, raise all those vp againe that haue bin dead from the beginning of the world, to that time: and they shall be presented all together (being againe vnited to their soules) before Christs Tribunall seat, who shall come downe in a Cloud from heauen, in great Maiesty and Glory, with thousands of blessed Angels attending vpon him: and hee shal giue sentence vpon al in general: the wicked shall bee cast into euerlasting fire, and the godly he shall carry vp with him into *Cœlum Empireum*, the third and highest heauen, (where hee now in body reigneth and remaineth) there to reape ioyes vnspeakable for euermore.

But

Ob. But some man may object and say, Why (I pray you) shall there bee a generall iudgement, when as all are iudged in the particular iudgement? what, shall there be two iudgements executed?

Ans. There shall (notwithstanding the particular) be a generall iudgement, and that for three causes.

1 1 Because in the particular iudgement, the Soule of man is iudged only; but then both Soule body and shal be iudged.

2 2 In the particular iudgement, the Soule only is either rewarded or punished: but then both Soule and body either shall be rewarded with ioyes, or punished with torments.

3 3 There shall be a generall iudgement, to declare to all the world assembled then together the iust iudgement of God, that he hath iustly saued the godly, and iustly condemned the wicked: yea, the very wicked themselues shall confesse no lesse.

By reason of this generall iudgement, some light-braind Heretikes there

there be that say, that there is no particular iudgement at all, and that the Soule immediately after death is not iudged; for whereas it is said, *Hodie mecum eris in Paradiso*: To day thou shalt be with me in Paradise, the speech of our Sauiour to the thiefe: they take that word (*hodie, id est*, to day) for 1000 yeers; and bring for proofe hereof the place of the Psalm, A thousand yeeres in thy sight are as yesterday. Luk. 23. 43 Psal. 90. 4.

But to answer them: this place of Scripture is not so to be vnderstood, as that a thousand yeeres should be taken for a day, or a day for a thousand yeeres: for he saith not a thousand yeeres are a day: but a thousand yeeres in the sight of God, that is, in respect of the eternity & euerlastingnesse of God, are as a day. It is therfore spoken on this maner, to expresse the eternity of God, as if hee should say: A thousand yeeres with man, in respect of the eternity of God, are but as a day: for as many as are haue bin and euer shall be the dayes of man, so many thousand; yea, so many thousand

sand thousands yeeres is the Eternitie of God: He is Alpha and Omega, the First and the Last, before all beginnings, and shall neuer haue ending.

Gen.2.17. Againe they alleage that place of Genesis: In that day that thou eatest thereof; (namely, of the forbidden fruit) thou shalt dye the death.

Ob. Now (saith the Heretique) that day they dyed not, but liued many hundred yeeres after: Therefore, by a day, is vnderstood many hundred yeeres.

Ans. But I answer, that that day (wherein ADAM did eate of the forbidden fruit) euen that day did hee dye: that is, that day by sin he was separated from God, then the which separation no death is greater: for; *Vt vita corporis est anima, ita vita animæ est Deus; tolle animam perit corpus; tolle Deum, moritur anima: id est*, As the soule is the life of the body, so God is the life of the soule; take away the soule, the body dieth; take away God, the Soule is dead: So Adam that day dyed in Soule, being

Augustine.

ing separated from the Lord; yea, that day Adam was made subiect to death in this life and in the life to come; that day hee had the beginnings of death seazing vpon him: for hee was presently cast out of Paradise, into the ragged world, he was cursed and all his posterity; yea, hee should haue gone to hell, had not the second Adam broken the head of the subtill serpent that inticed him to sinne. Yea, the Thiefe vpon the Crosse had Paradise that day in his soule, in which he suffered in body; although hee had it not in so full measure as hee shall at the generall day, when his Soule shall take vnto it the body againe: *Hodie*, to day, thy soule with my soule, shall be in Paradise: that is, in my Fathers Kingdome.

Where is now the Heretique that confoundeth particular iudgement?

Where is now the Epicure, that thinketh there is no iudgement at all?

Where is now the ignorant Papist, that dreameth of Purgatory? and he that fondly thinketh that there

is

is *Limbus Patrum*, and *Limbus Puerorum*? and where are those that imagin of a place of aboad betwéene Heauen and Hell? I turne them altogether to
Heb. 9.27. the Hebrewes for wisedome, in this point, where they shall find, that after death the soule of man is iudged.

Phil. 1.23. Would Paul haue so earnestly desired to haue béen dissolued, if he should not presently haue been with Christ?
1 Cor. 13. 12. He saith, That in this world we see in a glasse darkely. Wée sée but Gods back-part, as Moses did: that is, but a
Ex. 33.23. little of the fauor of God: But then, that is, after this life ended, wee shall see God face to face: that is, wée shall haue the full fruition of him.

Luk.19.22 Wée reade of Diues and Lazarus, that after death, the one was iudged to heauen, the other to hell: which is a Parable, to signifie the truth of this particular iudgement.

Eccl. 12.7. And to conclude this point, wée read in Salomon: That the dust returneth to the earth from whence it came, and the Spirit to God that gaue it.

So that wée may learne from hence the

the vncertainty of the day of Iudgement. Well saith Bernard: *Nihil certius morte, hora mortis nihil incertius*: that is, Nothing is more certaine then death, and there is nothing more vncertaine then the houre of death.

The vse hereof. *Bernard.*

Let euery Christian therefore (that wisheth the saluation of his Soule at the day of death and Iudgement) beware of security and careless liuing: let no man deferre repentance, and amendment of life, least death come when hee looketh not for it, and so being vnprepared, he be cast into hell-fire.

The old world had 120. yeeres to repent in: Niniue had 40. dayes to repent in: Israel had 40 yeeres to repent in: but thou (O man) knowest not how long thou hast to liue: thou hast no lease of thy life, thou art here to day, & gone to morrow: when the houres of thy life bee ended, and the glasse out-runne, thou must away: death waiteth for thee in euery place, and at all times; therefore waite thou for it, playing the fiue wise Virgins, that

Gen. 6. 3. Ionas 1. 4. Psa. 9. 5, 10

had the candle of faith burning in the lamps of their hearts, nourished with the oyle of loue and worke.

Mat.25.4.

Ierusalem, because she could not be brought to repentance, shee was destroyed: many hundred thousands of her children were famisht to death: and many hundred thousands taken captiue by Titus Vespatian, the Roman Emperour: many cast to wilde beasts and deuoured.

Iosephus.

The children of Israel, because they were a stiffe-necked people, and a froward generation, and would not be brought to Repentance; how many thousands of men lay slaine in the Wildernesse? 600000. Males, except Iosshua and Caleb.

The old world, because they would take no warning, and could not bee brought to amendment of life: the floud drowned them all, except faithfull Noah and his godly family; And except thou repentest, thou likewise shalt perish; according to that of Luke: Except yee repent, yee shall all likewise perish: Beware therefore and re-

Gen.7.23.

Luk.13.3.

repent betimes: *Fœlix quem faciunt aliena pericula cautum*: Happy is hee whom other mens harmes doe make to beware.

Refuse no good motions knocking at the doze of thy heart, but entertaine them willingly; accozding to the counsell of Augustine: If hee offereth thee grace to day (saith hee) take it, make much of it, for thou knowest not whether hee will offer the same to morrow: Make no long tarrying to turne to the Lord, and put not off from day to day: **the longer thou remainest in thy sinne, the harder it is foz thee to repent:** foz, *Qui non est hodie, cras minus aptus erit:* If thou beest not fit for amendment to day, thou wilt bee lesse fit to morrow. **Therefoze, while the Lozd speaketh to thee, make him answere: while he calleth unto thee, let there be an eccho in thine heart, as was in the heart of** Dauid: Seeke ye my face: thy face Lord will I seeke: And while it is said to day, harden not your hearts: **In no case deferre repentance: foz the day of death and iudgement is**

Augustine.

Poet.

Psal. 27. 9.

vncertaine; as saith Chrysostome: *Pœnitenti veniam spospondit, sed viuendi in crastinum non spospondit*, that is, The Lord hath promised pardon to him that repenteth, but to liue till to morrow he hath not promised.

Object. But some there bee in the world, that will say; (the more it is to bee lamented) I am young, I will liue a while after my hearts desire, and in my old age I will repent mee of my sinnes: for God hath promised (who will be as good as his word.) At what time soeuer a sinner doth repent him of his sinnes from the bottome of his heart, I will put all his wickednesse out of my remembrance, saith the Lord. And will pray to the Lord for forgiuenesse of their sinnes, as Augustine said before his conuersion: *Ignosce (pater) ignosce mihi, at noli modò*: Forgiue mee my sinnes, but not now: let mee sinne in my youth, and pardon me in mine age. Thus they would desire to dye the death of the righteous: but they would not liue the life of the righteous: but let these graceless persons

Eze.18.21. 22.

Augustine.

persons (that thus defer repentance) beware of two things.

1 Let them beware of suddaine death: let them take héed, lest they be cut off in the middest of their sins; as Iobs Children in the middest of their banquetting and ryoting were suddainly slain by the fall of a house: and as the Floud came vnlooked for, and drowned the old world. Iob 1.18.

Liuie reporteth a fearefull example of suddaine death: saith hee, There were two old men that frequented two Harlots, and presently vpon the fact committed, they both suddainely dyed: the one was thrust thorow with a dagger: the other dyed suddainly of an Apoplexy: which is a disease ingendred of abundance of grosse humors, which doe fill those vessels and receptories of the head, from whence commeth feeling and mouing of the bodie, as saith Galen, and therefore they that haue this disease, are deprived of all sence, feeling and mouing. *Liuie.* *Galen.*

Let euery lusty Ponnker and des-

perate ruffian, set this fearefull example before his eyes.

Againe, the young man dyeth as soone as the old: the Lambs skin is brought to the Market, as well as the old Crones: true is the saying of Augustine: *Vita dum crescit, decrescit: vita mortalis & mors vitalis: id est*, Life while it increaseth, decreaseth; life is dying, and death is liuing.

Augustine.

2 Let all men that refuse the mercy of God, and deferre their repentance, know, that repentance is not theirs at command, but it is the great mercy of God: and it is to bee feared, that they that haue refused it offered, when they would haue it, they shall go without, according to that country Prouerbe: If you will not when you may; when you will, you shall haue nay: And it is commonly seene, that *Qualis vita, finis ita*: as a man liueth (commonly) hee dyeth: Hee that will liue without repentance, must look to dye without repentance.

Though God spared the Thiefe at the last gaspe, yet let no man presume of

of that: for that was a medicine against desperation, and not a matter of imitation: saith one; God spared one, that no man might despaire; hee spared but one; that no man might presume.

Let euery man therefore (in the feare of God) without all delay, seeke for amendment of life: let them (as Gregory witheth) *Plangere, plangenda*: Bewayle their sinnes that ought to bee lamented: and as they haue giuen their members as weapons of vnrighteousnesse to iniquitie: so let them now giue them as weapons of righteousnesse to holinesse. Repent (deare brethren) betimes.

Rom. 6.13

Viue Deo gratus, toti mundo tumulatus:
Crimine mũdatus, semper transire paratus.

Poet.

That is:

Liue vnto God a thankefull wight,
And to the world dye:
Cleanse thy selfe from wickednesse,
Alwayes ready hence to flye.

Play the wise Steward, lay vp

treasures in heauen for thy soule; imitate the Pismire, which gathers in Summer, whereby shee may liue in Winter.

Damascene. Damascene reporteth an excellent History touching this purpose: saith he, There was a country where they chose their King of the poorest and basest sort of the people, and vpon any dislikement taken, they would depose him from his Throne, and exile him into an Iland, where hee should bee starued to death. Now one wise fellow (considering hereof) sent money before into that Iland, into which hee should be banished: and when he was banished, he was receiued into the Iland with great triumph.

So, against thou be banished by death from this world, without penny or farthing, (for naked thou camest, and naked thou must goe) thou must prouide while thou art in this life, whereby thou mayst liue in Heauen hereafter.

Let nothing therefore make thée deferre thy amendment, but whilest

Christ

Christ calleth thee, runne vnto him. Put on Ieromes resolution, who said: If my Mother were hanging about my necke, if my brethren were on euery side howling and crying, and if my Father were on his bare knees; kneeling before mee, to detaine mee in their wicked and sinfull course of life, what would I doe? I would shake off my Mother to the ground, I would despise and hate all my kindred and kinsfolkes, and I would tread and trample my Father vnder my feete, thereby to flye to CHRIST, when hee calleth mee. *Ierome.*

So shouldest thou resolue the amendment of life. The Lord of heauen for his sweet Sonne Christ Iesus his sake, grant to thee (deare Reader) and mee, to both of vs his holy Spirit, that wee may stand vnblameable before the Iudge, at that great and generall day: that we (being cloathed with the long white robes of righteousnesse) may bee in the number of those to whom it shall be said then: Come, yee blessed Children of my

Father.

Father, inherit the Kingdome which was prepared for you from the beginning of the world. **Grant this, deare Father, for thy deare Sonnes sake, Christ Iesus, our only Lord and Saviour: to whom with thee and the holy Spirit, wee ascribe all Power, Glory, and Dominion, and sing Halleluiah to thee (O blessed Trinity) for euer and euer: Amen.**

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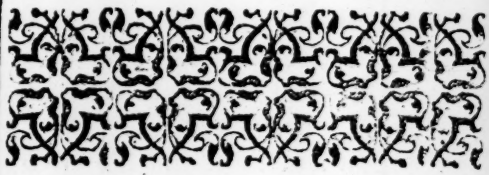

A True and Comfortable *Exposition of the* Lords PRAYER.

Forasmuch as Prayer to the Soule is as necessarie, as the Keele to the Ship, the Foundation to the House, the moiture to the Tree, and the sinewes and ioints to the body: and forasmuch also as wee can haue neither grace to beleeue, nor grace to obey, without feruent and faithfull prayer, I haue thought good, as briefly as I can (for the helping of the Ignorant in the performance of this Christian duety) to expound the

prayer

Prayer of our Lord, being the perfect ground of all our prayers; that so, we praying in wisedome, may pray with comfort: for, alacke, thousands (it is to be feared) that haue this prayer, *Ad vnguem*: at their fingers ends, are altogether ignorant of the worthy contents of the same.

Concerning which prayer, I obserue these foure things.

1 First, the occasion hereof, and that was vpon the complaint and suite of the Disciples, who (being weake in this gift) entreated Christs help, saying: Master, teach vs to pray, as *Iohn* also taught his Disciples: And hee said vnto them, When yee pray, say: *Our Father which art in heauen, &c.*

Luk. 12. 1, 2.

So that Christ gaue them this prayer, not onely to vse the prescript forme thereof, but also to frame all their prayers sutable to the same.

2 Secondly, The breuity hereof, containing but fire, and those short Petitions.

It

It pleased Christ in his wisedome to make it briefe and short, for these three causes.

1 That it might be sooner learned, and better kept. 1

2 That it might bee often repeated, and not wearisome. 2

3 That it might take away all excuse from those that in any respect neglect prayer. 3

Thirdly, The excellencie hereof; and that is double. 3

1 In respect of the Author, it was made by Christ himselfe, who is the wisedome of the Father. 1

2 In respect of the Subiect; for it containeth in it (though neuer so short) whatsoeuer is necessarie for Gods glory, our present good, and euerlasting comfort. 2

Fourthly, The necessity hereof; it is as necessary to the Christian soule, as a Castle or Bulwarke to the Citie. 4

This Prayer (whereof I haue spoken) containeth in it generally three things.

First.

1 First, a Preface.
2 Secondly, Petitions.
3 Thirdly, a Conclusion.

The Preface.

The Preface is set downe in these words: Our Father which art in heauen.

The Preface consisteth of 2. parts.

1 The first part concerneth our own selues, in these words: Our Father.

The secōd part.

The second part of the Preface concerneth God, in these words: Which art in Heauen.

1 The first part of the Preface concerning our selues, containeth in it two things.

1 First, a Duety.
2 Secondly, a Prerogatiue.

1 First, a Duety, in this first word, Our.

(Our.) *Note.*

In this word (Our) we are taught what loue, care, and affection, should raigne in the members of the Mystical Body.

Wee should pray for the whole Body of the Saints, as well as for our own soules. The eye seeth not for it selfe alone, but for the good of the whole

whole body: the hand laboureth not for it selfe alone, but for the whole body: So should we craue all comfortable Graces for our Brethren, and for the whole Body of Christ Iesus, as well as for our owne selues.

Secondly, a Prerogatiue, in this word Father. 2

By (Father) here is not onely vnderstood the first Person of the Trinitie, but the whole Trinity. For as God is said to be our Father, in respect of Creation, Redemption, and Preseruation: So the whole Trinity haue their parts in them all. (Father.)

Againe, the name of (Father) when it is put with any other Person of the Trinity, is taken personally, that is, for the first Person of the Trinity: but whē it is put with his creatures, it is taken essentially for the whole Trinity.

So that in Christ our Mediatour, Wee that were by nature the children of wrath, are become the Sonnes of GOD, and Heires of eternall Life. And this is the great prerogatiue of the Ephes. 2. 3.

the Children of GOD.

Note. To bee the sonne of a mighty Monarch and great Prince, is high eminence: but to be the Adopted Sonne of God, vnspeakable is the excellency of this title.

Vses. 1 Herein the loue of God doth first appeare vnto vs: Behold, what loue the FATHER hath shewed on vs, that wee should bee called the Sonnes of GOD. 1.Ioh.3.13

2 Secondly, by this word (Father) our faith is much strengthned in our prayers; for we pray not to an inexorable iudge, but to a merciful Father, who can deny vs nothing, as we may comfortably reade, Mat. 7.9,10,11.

3 Thirdly, wee haue good warrant to call God Father, and it is no impudency so to doe; for we haue Gods promise: You shall be my people, and I will bee your GOD: Ezek.36. 28. Wee haue Christs warrant: When ye pray, say; *Our Father*: Luke 11.2. And wee haue the holy Ghosts instruction: Rom. 8. 15. Yee haue receiued the Spirit of Adoption, whereby we cry *Abba* Father.

Fourthly,

Fourthly, if God be our Father, then let vs haue a continuall care (like good children) to giue him his due loue, and deserued honour, as hee calleth for the same of vs in the Prophet: A Sonne honoureth his Father, and a Seruant his Master: If I bee a Father, where is then mine honour? and if I be a Master, where is then my feare? Mal.1.6.

Thus much of the first part of this Preface.

The second part of this Preface concerneth God in these words: Which art in Heauen. The second part.

This second part concerning God, containeth in it a double description.

First, A description of the Maiestie of God. 1

Secondly, A description of the Habitation of God. 2

The description of the Maiesty of GOD, in these words contained (Which art) **is double.**

First, A description of his Immutability: *Which art.* 1 Which art. *Note.*

The Lord in his Essence is immu-

table, and in his Attributes without shadow of change: the Lord therefore sending Moses to Pharao, bad him say on this manner: I AM, hath sent me.

Exod.3.14.

And as God is thus immutable in his Essence and Attributes: so is hee immutable in his Word: Heauen and earth shall passe away, but my Words shall not passe away.

Mat.24.35

And this is a Doctrine of much comfort, that the Lord in his Word and Promise is vnalterable, and without mutabilitie or change.

Note.

Secondly, A description of the Eternity: *Which art.*

The Lord is to day, yesterday, and the same for euer: Hee was before all beginning, and shall neuer haue ending: Hee was not in time, neither shall Hee end in time, but remaineth the same for euer.

3 In heauen.

Thirdly, A description of Gods habitation, in these words: (In heauen.)

We are here to know, that God cannot properly be said to bee in a place, because he is an infinit, and incomprehensible Spirit: Hee is in heauen by his

his glory, in earth by his mercy, in hell by his vindicts, and in the depth of the seas by his miracles. Behold, the heauens, and the heauens of heauens are not able to containe the Lord. Heauen is his seat, earth is his footestoole, &c. 1.King.8. 27.

Yet the Lord is said to bee in heauen, as Psal. 2.4. But hee that dwelleth in heauen, shall laugh them to scorne. and Psalm. 113. 5. Who is like to the Lord our God, that hath his dwelling on high? that is, in heauen: and Psal. 123. 1. I lift vp mine eyes to thee, that dwellest in the heauens.

God is said especially to be in heauen, for these foure causes.

First, because his glory is most manifested in Heauen: euen as the seate of the soule, the head and the heart may bee said to bee, because the soule is most seene there, though it be not in any one place of the body included: so the Lord is said to be in heauen, because his glory doth there most appeare. 1

Secondly, because heauen is the 2

place where Christs Body is, and heauen is the Palace of Angels, and Court of Saints, where they behold the glorious face of God.

3 Thirdly, because God doth there raigne perfectly, and to him there is done absolute obedience.

4 Fourthly, because from thence hee manifesteth himselfe to vs, by Reuelations, Oracles, Visions, and the like; and from thence hee gouerneth the world, sending light, heate, raine, and such like.

Note. So that, in that he is said to bee in Heauen, his Maiestie doth not onely appeare, but also his Dominion and Power, to which all things in heauen and earth are subiect; as his Goodnes in the word (Father) so his power in these words (in heauen) are manifested to vs.

Vses. 1 This therefore first teacheth vs, that wee must humble our selues in our prayers before the great God of heauen and earth, who is able to damne both body and soule in hell fire.

Secondly, wee must come before Him with all possible reuerence, because Hee is not an ignoble father, or earthly, but an heauenly Father, and a glorious Maiestie. 2

Thirdly, wee must mount vp our hearts to heauen when wee pray, and there be present with God. 3

Fourthly, wee must pray especially for Heauenly things, we must look for all good things for body and soule from thence, and our conuersations must likewise be holy and heauenly. 4

Thus much of the second part of this Preface.

The second part of this Prayer, are the Petitions themselues, in number five. The second part.

The first three concerne Gods glory, the latter three our owne good. The first Petition.

The first Petition: Hallowed bee thy Name.

This is put in the first place, to shew that Gods glory is to bee preferred aboue all things, euen aboue the care of our owne soules saluation. Note.

Hallowed. By hallowed, or sanctified, is not meant that we should adde holinesse to God; but to acknowledge Gods Maiesty holy, and euery way excellent, as it is: the like phrase is vsed in the Luk.7.35. Gospell of Luke: Wisedome is iustified of her Children: That is, acknowledged and declared to be iust,

Name. By the name of God, is not heere meant his Commandements, as Leu. 22.32. Neither the authority of God, as Math. 28. 19. But by the name of God is vnderstood the Essence of God, as 1. Kin. 5. 5. and Psa. 116. 13. and his Attributes, by which his Maiesty is made knowne in some measure to vs, as his Wisedome, Power, Holinesse, Mercy, Iustice, &c.

So that in this Petition we desire these three things.

1 First, that we may bee enlightned to know the Maiesty of God aright.

2 Secondly, that wee may confesse and acknowledge the Lord to be such a one, as the Scriptures haue recorded of him concerning his Greatnes, Worthinesse, and Attributes, that he

is

is a spirituall substance, most Wise, most Holy, Eternall, Infinite: that he is Great without quantity, Sweet without quality, Euerlasting without time: in his Greatnesse Infinite, in his Power Omnipotent, in his Wisedome inestimable, in his Iudgements terrible: Inuisible, yet seeing all things; Immutable, yet changing all things; Immoueable, yet mouing all things.

Thirdly, that wee may giue vnto him his due honour, and beare his Image of holinesse before the world; in the heart, by louing him and beleeuing in him: in the tongue, by reuerent speaking of him, by praying to him, and praysing him; in the whole man, by obeying him, and holily liuing to him. 3

These therefore faile in the performance of this first Petition.

First, all Atheists, that acknowledge no God. 1

Secondly, all Heathen Idolaters, and ignorant persons, that worship not God aright. 2

3 Thirdly, all Infidels, that depend not vpon his al-commanding Power and might.

4 Fourthly, all proud persons, that seeke not Gods glory, but their owne.

5 Fiftly, all swearers, and all that vnreuerently take the name of this great IEHOVAH in their mouths.

6 Sixtly, all hard hearts, that will neither be allured by his mercies, nor moued by his iudgements.

7 Seuenthly, all vnthankfull wretches for the benefits continually receiued from him.

8 Eightly, all that are negligent in offering vp the Spiritually sacrifice of prayer, and call not vpon his Name.

9 Ninthly, all prophane people, and vngodly liuers whatsoeuer, as Adulterers, Drunkards, Lyers, &c.

Thus much concerning the first Petition.

The secōd Petition. (Thy)

The second Petition: Thy Kingdome come.

This word (Thy) sheweth that there is a double Kingdome. First, the

the Kingdome of God. Secondly, the kingdome of Satan, called the kingdome of darknesse, Col. 1. 13. Wee pray therefore that sinne may not reigne in our mortall bodies, that wee may not bee bond-slaues to the prince of the ayre, but that the Lord would admit vs into his Kingdome; and rule and reigne ouer vs by his holy Word and Spirit.

This word (Kingdome) is taken many wayes in the Scriptures. Kingdom.

First, it is taken for the gouernment of the whole world: as Psalme 145. 13. Thy Kingdome is an euerlasting Kingdome, and thy Dominion endureth throughout all ages. 1

Secondly, it is taken for that gouernment, whereby the Lord ruleth and reigneth in the hearts of the Elect in this World, by his Word and Spirit, which is called the Kingdome of Grace: The Kingdom of God is within vs, *Luke* 17.21. 2

Thirdly, it is taken for that gouernment whereby hee ruleth in heauen, most perfectly in the Saints and Angels, 3

Angels, and this is called the Kingdom of Glory: In this Kingdome the Elect shall reigne with Christ for euer: Psal. 94. 14.

In this Petition, the first acceptance is not to be vnderstood, but the second of Grace, and the third of Glory.

So that in this Petition we desire these three things.

1 First, that the Lord would build in vs the Kingdom of Grace, and rule in our hearts by his Word and Spirit, sanctifying our spirits to all obedience and godlinesse.

2 Secondly, that this Kingdome of Grace may bee increased in vs dayly, that wee may grow, *Ephes.* 4. 15. in grace and godlinesse; from the measure of the gift of Christ, *Eph.* 4. 7. to the measure of the age of the fulnesse of Christ, *Ephes* 4. 13.

3 Thirdly, that our hearts may bee inflamed to long for, and desire the Kingdome of Glory, that sinne and all wickednesse confounded, we may perfectly glorifie our heauenly Creator, as

as Paul prayed, Phil. 1.23. I desire to bee dissolued and bee with Christ: and as the Saints of God: Romans 8. 23. Wee that haue receiued the first fruites of the Spirit, euen wee doe sigh and mourne, waiting for the Adoption, euen the Redemption of our body.

These therefore faile in the performance of the second Petition:

First, they that suffer sin to raigne in their mortall members, and yeeld obedience thereunto. 1

Secondly, they that quench the Spirit of God, and will not be ruled by the good motions and holy directions of the same. 2

Thirdly, they that make no conscience of their wayes, that contemne the counsell and hearing of the word, and pray not heartily for the free passage and flourishing estate of the same. 3

Fourthly, they that labour not for perfection in grace. 4

Fiftly, they that are not prepared for the comming of CHRIST, neither

ther with nor long for his appearance in glory.

Thus much concerning the second Petition.

The third Petition. (Will.)

The third Petition: Thy will bee done in earth as it is in heauen.

The will of God is double.

1 First, An hidden will; which is the immutable purpose and decree of future euents: Which will is alwayes done, neither can it bee changed, or altered by any. My counsell shall stand, and I will doe whatsoeuer I will, *Esay* 46. 10. Neither can any resist this Will: as Prou. 21. 30. There is no wisedome, no vnderstanding, no counsell against the Lord.

2 Secondly, the Will of God is taken metaphorically, for whatsoeuer doth declare his Will, and proceed from the same, as his Precepts, Counsels, and Lawes, which the Apostle calleth the Good will of God: *Romans* 12. 2. and this Will is called the Reuealed Will of God: because it is reuealed vnto vs by his Word: Of this Will wee

reade,

reade, Psal. 103. 21. Praise the Lord, all yee his seruants which doe his will: that is, his Commandements: this is the Will which wee pray may bee done.

So that in this Petition, we desire these three things.

First, to deny our selues and our owne wils, and to doe the will of God, and to submit our wils to Gods will, as well in aduersity, as prosperity. Thy Will. 1

Secondly, to doe it without delay, while wee are vpon the face of the earth breathing. In earth. 2

Thirdly, to do it as the Angels doe it in heauen; that is, zealously, readyly, carefully, and sincerely. The Cherubins haue sixe wings: two to couer themselues from the face of the Lord; two to couer their feete from men; and two to fly withall, and to doe the will of their Creator, as Psal. 103. 20. Euen as: These words doe not here signifie equality, but similitude, as some imagine, because we cannot doe the will of God so perfectly As in heauen. 3 As in is.

fectly as the Angels doe: yet, in my iudgement, we ought to striue for perfection, and resolue perfect obedience to his will.

These therefore faile in the performance of this third Petition.

1 First, the Papist that doth imagine he hath Free-will to doe that which is good.

2 Secondly, they that follow their own will, either in life or iudgement.

3 Thirdly, they that will not with patience submit their wils to Gods will in aduersity.

4 Fourthly, they that put off their obedience till their death-bed, and refuse to giue their whole life to the doing of Gods will on earth.

5 Fiftly, they that are contented with imperfect obedience, taking men, and not Angels, for their example.

6 Sixtly, they that are luke-warme in the seruice of God, and not zealous.

7 Seuenthly, they that seeme to doe Gods will, and doe it to bee seene of men, as Hypocrites, and doe it not sincerely.

Thus

Thus much concerning the third Petition.

The fourth Petition: Giue vs this day our daily bread. The fourth Petition.

Giue: **Wee are taught from hence to seek our food and maintenance from God; for hee is Lord and giuer of all good things.** Giue.

Ob. **The rich man, that hath plenty, needeth not to call vpon God in this Petition.** Ob.

Answ. **Rich men, if they want Gods blessing, they haue nothing, but want (in effect) all. Rich men therefore dayly must haue this word (Giue) in their mouthes, notwithstanding their abundance, and that for these two causes.** Ans.

First, that God would preserue that which they haue: for many of rich doe soone become poore, by fire, water, theeues, &c. 1

Secondly, that God would bless it vnto them: for a chip, yea a stone will nourish life as well as bread, if Gods blessing bee not vpon it: therefore 2

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Secondly, that God would bless it vnto them: for a chip, yea a stone will nourish life as well as bread, if Gods blessing bee not vpon it: therefore 2

fore it is called the Staffe of Bread: *Esay* 3.1. Take away a Staffe from an old man, and he falleth; so take away Gods blessings from the bread, and it is vnprofitable.

This day. This day: The Lord will haue vs pray for the present day, and not for longer time, for these three causes.

1 First, that hereby wee may bee brought to depend vpon his continuall prouidence by faith, from day to day: thus hee dealt with Israel for Manna, Exod. 16.

2 Secondly, that we may hereby lay aside our excessiue care and prouision, for the things of this life.

3 Thirdly, that hereby wee may bee brought to see the vncertainty of our liues, that wee cannot promise to ourselues so much as to morrow, as wee may read in Iam. 4. 14. To day therefore we begge our dayly bread, to morrow (it may be) we shall haue no need of this Petition.

Our. Our: Though this bread bee the Lords gift, yet for these two causes it is called Our.

First,

First, to shew vnto vs, that in Christ wee haue right and interest in the good creatures of God, as in the 1. *Corinth.* 3.22. Yee are Christs, and all things are yours. God hath giuen vs Christ, and in him all things; they are but vsurpers that receiue them out of Christ. 1

Secondly, to shew that that bread is onely Our, which we obtaine from God, by diligent paines in a lawfull vocation. 2

Daily: Because our liues cannot continue, without a dayly supply of these necessaries, as by common experience we doe finde. Dayly.

Bread: By bread is meant here (by the figure Synecdoche) all things necessary for this tẽporary life, as meat, drinke, cloth, peace, liberty, &c. so it is taken in Genesis: Thou shalt eate thy bread with the sweate of thy browes: that is, thou shalt get thy liuing by labour and the sweate of thy browes. Bread. Gen. 3.19.

So that in this Petition we desire these three things.

1 First, that God would in Christ vouchsafe vs all things necessary for the maintenance of this mortall life.

2 Secondly, that Hee would blesse our paines and labours in our vocations to this end and purpose.

3 Thirdly, that he would giue them vnto vs at such times, and so often as natures necessity requireth, which is dayly and hourely.

These therefore faile in the performance of this fourth Petition.

1 First, they that attribute to the creature vertue of refreshing, which commeth mérely from the blessing of the Creator.

2 Secondly, that distrustfully hoord vp for time to come: as the foole, Luk. 12. 19. Soule, take thy rest, for thou hast goods layd vp for many yeeres.

3 Thirdly, they that eate not their owne bread, as Vsurers, Theeues, Cheaters, Deceiuers, Lyers, &c.

4 Fourthly, that idly spend their dayes without paines and labour in a lawfull Vocation.

Fiftly,

Fiftly, that pray for superfluous things, and for whatsoeuer is more then necessary. 5

Sixtly, that depend not vpon Gods Prouidence, euen for the least things, as a morsell of bread. 6

Seuenthly, that are couetous, and not contented with that which they haue more or lesse. If we haue wherewith to bee cloathed and fed, in the feare of God, let vs therewith be content. 7

Thus much concerning the fourth Petition.

The fifth Petition: And forgiue vs our trespasses, as wee forgiue them that trespasse against vs. The fifth Petition. Forgiue &c.

Our sinnes are called debts in the Gospell of Luke 11. 4. in regard of the resemblance betwéen them; for as a debt doth bind a man either to make satisfaction, or else goe to prison; so our sinnes bind vs, either to satisfie Gods Iustice, or else to suffer eternall damnation.

And because wee cannot, of our selues, satisfie the one, nor willingly

would in our selues suffer the other, in Christ therefore wee sue to the Lord for the forgiuenesse of them.

And vnder this forgiuenesse of sinnes are vnderstood these benefits, as Justification, Sanctification, Redemption and Glorification.

Our sinne

Againe, by sinne, heere is not meant the guilt only, but the punishment also due to vs for the same.

As we forgiue.

As we forgiue, &c. These words are not (as Papists imagine) the cause why God should forgiue vs; because we forgiue others, but a signe that God will forgue vs.

Therefore these words (as we forgiue, are added for these two causes.

1

First, for our instruction, to teach vs, that God requireth this at our hands, that we should forgiue, as we would be forgiuen; that we should be merciful, as hee is merciful; you know how he was serued, that hauing his debt forgiuen him, would not forgiue his brother.

Math. 18 34.

2

Secondly, for our comfort, to giue vs to vnderstand, that if wee, which

vs

bee ſinfull men, can remit wrongs and iniuries done againſt vs, much more will our heauenly FATHER (whoſe mercy is aboue al his works) forgiue his ſeruants, when, in true repentance they ſhall turne vnto him: O, he is very ready to forgiue!

And in forgiuing our brethren, we are to knowe, that wee may forgiue the iniury done againſt vs, but not the ſinne therein done againſt God: God only forgiueth ſinnes: Hee that ſtealeth, offendeth the Law, the iniury is done againſt him from whom hee ſtealeth, but the ſinne againſt Gods Law: Thou ſhalt not ſteale: hee may forgiue the iniury, but God onely muſt the ſinne.

So that in this Petition we deſire theſe three things.

Firſt, vpon our confeſſion and true humiliation for ſinne, that it would pleaſe the LORD not to lay to our charge, either the guilt or punihment of our ſinnes, but in the righteouſnes, and inexpreſſable paſſion of IESVS. CHRIST, hee would raze them 1

out of the booke of his memory, and ſaue our ſoules aliue.

2 Secondly, that by the infallible teſtimony of his good Spirit, and by a reſolute perſwaſion of faith, hee would aſſure our conſciences of the free remiſſion of them, and ſeale vs onto the day of Redemption, Epheſ. 4. 30.

3 Thirdly, ſeeing God requireth the like forgiueneſſe at our hands towards our brethren, wee further entreate his grace, that we may as heartily forgiue iniuries done againſt vs, as we deſire forgiueneſſe of our own ſinnes at the hands of God.

These therfore faile in the performance of this fifth Petition.

1 First, the heretical Nouatians are heere condemned, who deny forgiueneſſe of ſinnes after Baptiſme.

2 Secondly, the Church of Rome alſo is heere confounded, that auerreth that GOD doth remit the fault, but not the puniſhment; a doctrine dangerous, diſcomfortable, and diueliſh.

Thirdly,

Thirdly, the Catharists are heere also confuted, who thinke they can be without sinne in this life. 3

Fourthly, they that confesse not their sinnes, and grieue not for their corruptions. 4

Fiftly, that runne (by wilfull disobedience) dayly vpon Gods score, and haue neuer care to come out of his debt. 5

Sixtly, that endeuour not to keepe a cleere conscience towards God and men. 6

Seuenthly, that labour not for the peace of conscience, that the world can neither giue nor take away. 7

Eightly, that are so maliciously bent against their brethren, that by no meanes can be brought to forgiue them: these men are so farre from forgiuenesse at the hands of God, as (in effect) they pray that hee would neuer forgiue them; a matter most fearefull, and much to be lamented. 8

Thus much concerning the fifth Petition.

The sixth Petition.

The sixth Petition: And leade vs not into temptation: But deliuer vs from euill.

Leade vs not:

Leade vs not: **to be led into temptation, is to be ouercome of temptation, and ensnared therewith, as a fish is taken in the net:** CHRIST **was tempted, but not led into temptation.**

God is said to lead vs into temptation in these two respects.

1 **First, because he permitteth Satan to tempt vs.**

Secondly, because in his iustice he vseth him as an instrument of his wrath.

Into temptation.

Into temptation: **Temptation in Scriptures is taken two manner of wayes.**

First, for that temptation wherewith the Lord doth proue and trye those that are his, of which Moses speaketh: Exod. 20. 20. Feare not, for God is come to proue you: **that is, whether you wil obey His Precepts,** as you promised, Exod. 19. 8.

Againe,

Againe, *Psa.66.10.* Thou, O God, hast proued, thou hast tryed vs euen as siluer is tryed. **Gods tryals alway tend to his owne glory, and the good of his children.**

Secondly, it is taken (and that more generally) for that temptation wherewith the Diuell doth assault men; and this is any inticement of the Soule, or heart (either by the corruption of mans nature, the allurements of the world, or the suggestion of the diuell) to any sinne. 2

And in this sence, God is said not to tempt any man, Iam. 13.

The Fathers define temptation to be a corrupt affection, tending, or enticing to euill: and to imagine this to come nere God, it is horrible blasphemy.

The matter of temptation is in vs, euen our owne concupiscence; the Diuell needeth but to bring his bellowes to this fire, and it is forthwith kindled.

But deliuer vs from euill: **My euill is not heere meant temptation (for** temp- But deliuer, &c.

temptations are many times profitable) but by euill is meant the sinne to which we shall be tempted by the diuell, the world, and our owne concupiscence, which is of it selfe simply euill.

Lead vs not into, &c. that is, though thou suffersst vs to be tempted, yet suffer vs not to be led away and ouercome of temptations, but deliuer vs from whatsoeuer euill we shall at any time be tempted to.

So that in this first and last Petition we desire 3. things.

1 First, wee craue for grace at the hands of GOD, whereby wee may withstand sinne, and repell the power of temptations, and not be swallowed vp of them.

2 Secondly, wee craue that by the power of Gods all-sufficient grace, when sinne assaulteth vs, we may not be ouer-come of it, but ouer-come it, and be deliuered from the power and slauery of it.

3 Thirdly, seeing sinne many times is more powerfull ouer vs, then grace,

grace in vs, wee desire that it may not take rooting in vs, to reigne in our mortall bodies, but speedily wee may be recouered and deliuered from it.

These therefore faile in the performance of this Petition.

First, all that imagine God to bee the author of sinne: GOD is the permitter, but not the Author; God is the Author of euery action, but not the Author of the euill inherent. 1

Secondly, those that desire absolutely to bee freed from all temptations: for it is not said, Let me not be tempted, but, Lead me not into temptation; for alas! this is the greatest temptation of all, not to bee tempted at all. 2

Thirdly, those that presumptuously thinke, that of themselues they are able to withstand temptations, and of their owne power. 3

Fourthly, those that are careless, and respect not whether they ouercome, or be ouercome of temptation; that are as ready to yeeld to temptation, 4

on, as the Diuel and the flesh are ready to tempt them.

5 Fiftly, those that liue and lie in sin, and seek not to be deliuered from this their damnable estate.

6 Sixthly, those that flie not the appearance of euill, that preuent not the beginnings of sinne, and eschew not the company of traders in iniquity.

Thus much concerning the sixth and last Petition.

The third part. The conclusion.

The third and last part of this Prayer, is the Conclusion, in these words set downe: For thine is the Kingdome, the Power, and the Glory, for euer and euer. *Amen.*

Thine is the Kingdome.

For thine is the Kingdome.

The Kingdome is said to bee the Lords for these two causes.

1 First, because hee is owner of all things that are.

2 Secondly, because hee hath soueraigne rule ouer all things at his will.

The Power.

The Power: All power is of God, and from God that we haue.

And

And Glory: All glory is due to the Lord our God. And Glory.

First, the reason why wee pray to God, is, because whatsoeuer wee haue, we haue it from God, for he is King and Lord ouer all: and whatsoeuer strength of grace wee haue, wee haue it from God, the fountaine and giuer of all grace. 1

Secondly, the reason why wee would haue our prayers granted, is, that Gods Kingdome, Power, and Glory, may be aduanced, because the Kingdome and Power is the Lords, to him we pray; and because all glory appertaineth to him, wee returne to him thanksgiuing, and the glory of al: saying with the Psalmist: Not to vs, O Lord, not vnto vs, but vnto thy name giue the glory. 2 Psal. 115. 1

These therefore faile in the right knowledge of this conclusion.

First, that deny the generall gouernment and prouidence of God, thinking all things come by fortune or chance. 1

Secondly, that deny his omnipotency, 2

tency, and that all power and strength do come only from God, and that rest vpon their abilities for any thing.

3 Thirdly, that take to themselues, or giue to any other, glory and honour which onely are due vnto the Lord.

Amen. Amen: This last word is taken two wayes.

1 First, for a witnesse of our faith, and then the acceptance of this word is, It shall be so: we beléeue that the Lord in his good time will grant our requests.

2 Secondly, for a testification of our feruent desires, and then the acceptance of this word is, So be it: wee desire the Lord to grant our Petitions made vnto him.

In the first acceptance wee are admonished to pray Faithfully; in the second we are admonished to pray Feruently: which two (Faithfully and Feruently) are the principall things to be obserued in prayer.

And this word is as well to be spoken of the Minister as the people, though,

though, for the most part, the Minister putteth it off to the people.

These therefore fayle in the right vse of this word.

First, that offer vp prayers to God, and are not perswaded in their hearts that the Lord will heare them and helpe them; these finde small comfort in their prayers. 1

Secondly, that pray luke-warmely and coldly, their tongue walking, and their hearts without feeling; that are not earnest with the Lord, and that end them not vp with grones that can not be expressed. 2

Three Prayers neuer speede for a blessing.

First, *Timida*, a Fearfull Prayer: when we beleeue not that we shall be heard. 1

Secondly, *Tepida*, a Luke-warme Prayer, when we pray in deadnesse of heart, and drowsinesse of minde, without feruency of Spirit. 2

Thirdly, *Temeraria*, a rash Prayer, when wee pray either without wisedome, or due consideration. 3

Three

Thres prayers speede for a blessing.

1 First, *Fidelis*, a Faithfull Prayer: when wee are perswaded that in Christ, the Lord will grant all good things vnto vs.

2 Secondly, *Humilis*, an Humble Prayer: when wee (considering the greatnesse of Gods Maiesty, and our owne basenesse and vnworthinesse) in all humility and lowlinesse call vpon his name.

3 Thirdly, *Feruens*, a Feruent Prayer, when we powre out our hearts before God, when wee pray with zeale and entire deuotion of the soule.

Thus much concerning the conclusion of the Lords Prayer.

THe Lord of infinite mercy and of endlesse consolation, guide our hearts, and direct our Spirits, by the holy direction of his good Spirit, in all our prayers, and in all other our Christian duties, that we may in them all giue him true seruice, and answerable obe-

obedience, and so follow him faithfully and obediently in grace in this world, that wee may be admitted to sing Halleluiah to his Maiesty for euermore in the world to come, and that for Christ Iesus his sake, who is our onely Lord and Sauiour: To whom with the Father and the blessed Spirit, three glorious Persons, but one and the self-same Essentiall God, we offer vp, from the bottome of our hearts, all possible Power, Honour, Dominion, and Thanksgiuing for euer, and euer:

Amen.

FINIS.

THE RACE CELESTIALL.

OR,

A ſpeedie Courſe to *Saluation.*

The Fift Impreſsion.

1.Cor.9.24.
So runne, that yee may obtaine.

LONDON,
Printed by *George Purſlowe*, and are to be ſold by *Iohn Clarke*. 1620.

TO THE MOST

High and Mighty, most Gra-*cious and Religious* PRINCE, IAMES, *by the grace of God*, of Great *Brittaine*, *France*, and *Ireland* King, Defender of the Faith Apostolicall, &c. All blessed hap in this life, and eternall blisse in the life to come.

He picture of puritie, and patterne of Piety, (most Gracious and dread Souereigne Lord) holy Bernard *by name deciphereth out at large the grosse enormity of that vgly vice Ingratitude, saying: that it is* Inimica

animæ, exinanitio meritorum, dispersio virtutum, &c. *An enemy to the Christians soule, an exile of merits, a ruine of vertues, and a consuming fire, that scorcheth vp the fountaine of all godlinesse. Lest therefore I should condemne my selfe of this sensuall sin, and challenged bee of grosse Ingratitude; I haue presumed (crauing pardon for my arrogant audacity herein) in token of my loyall duty to your sacred Maiesty, to transport these lines Laconicall, and letters Impolite, to the happy hauen of your Princely heart, wishing to your Royall Grace, the siluer of all earthly prosperitie, and the gold of all celestiall felicitie. If your Highnesse respect the matter; it is celestiall: if your Supremacy the manner, it is too too terrestriall: Yet pardon (most religious Prince) this my bold attempt, partly weighing the compulsion of entire affection, and part-*

partly considering the necessity of your simplest subiects erudition. Thus ceasing further troubling your Maiesties sacred eares, prosterning my selfe vpon the knees of submission, at your Highnesse foot-stoole, for pardon for my presumption herein; I begge without intermission, before the Throne of Grace, that it would please the Almighty to blesse, protect and defend your Royall Maiesty, and all your Royall Issue, in this life present; and in the life to come, crowne you all with the Crowne of immortall Glory: and that for Iesus Christs sake our onely Lord, and euer-liuing Sauiour. AMEN, *From* Hempstead *in* Essex, *this* 16. *of* October. 1608.

Your Maiesties most humble seruant, and most loyall Subiect,

HENRY GREENEWOOD.

THE RACE CELESTIALL;

OR,

A speedy course to Saluation.

1.Cor.9.24.

So runne, that ye may obtaine.

BOëtius in his Booke *De consolatione Philosophiæ*, saith: *Quòd vnicuique viro bono inserta est quædam cupiditas boni: id est*, That in euery good man there is inserted a feruent desire of that which is good. Now the true and chiefest good thing that may possibly be desired of mortall man (in which only the soule of man is fully satisfied) is the Lord God: according to that of S. Augustine: *Fecisti nos Domine, ad te, & inquietum est cor nostrum, donec quiescat in te: id est*, Thou

Boëtius.

August. in lib. confess.

Thou hast created vs (O Lord) for thine owne selfe, and our hearts are disquieted, vntill they finde a firme rest in thy selfe. **And (as well saith** S. Bernard) *Illud est verum, & summum gaudium, quod non creatura, sed Creatore concipitur: id est*, that is the true and chiefest ioy, which is conceiued, not of the creature, but the Creator.

Bernard.

Now the Lord (that is *Omnium summum bonorum*, Of all good things the chiefest) **can by no meanes be obtained, but by a true and liuely faith in Iesus Christ his welbeloued Son, proiuing it selfe by good fruits of amendment, by whom wee are reconciled againe to the Lord, and brought into the fauour of the most High, of which by our sinnes wee haue iustly beene deprived: As well saith** Leo: *Non dormientibus peruenit regnum cœlorum, nec otio, nec desidia torpentibus præmium æternitatis promittitur: sed vigilantibus & benè viuentibus: id est*, The Kingdome of Heauen falleth not to the Sluggards share, neither is eternall blisse promised to idle and euill persons:

Leo.

persons: but onely to those that liue by faith, and are vigilant in the workes of godlinesse.

The holy Apostle therefore, having in the former Chapters of this his first Epistle to the Corinthians, earnestly and industriously taught them the true path that leadeth to life: having also perceiued that they had embraced his doctrine willingly, and runne in the same in some measure cheerefully: he doth heere in this golden simile, (that they might haue their portion in the Lord) exhort them to perseuerance, holding out to the end of their liues, knowing that of our Sauiour in the Gospell to bee true: Hee that endureth to the end, the same, and none but the same shall bee saued. Mat.10.12

In which words the Apostle borroweth a similitude, *A certamine cursorio*: from a terrestriall Race for a temporary Prize: for as in that Race many runne, but one receiueth the Prize: namely, he that all the rest out-strippeth, and commeth first at the

the end: euen so in the Race of Christianity no man shall be crowned, but hee that holdeth out to the end of his life: yet notwithstanding there is this difference in this similitude, that in the Race terrestriall he is onely guerdoned with reward that toucheth first the But; and in this Race Celestiall, not onely one, but all may be crowned with euerlasting blisse.

In which excellent Simile the Apostle compareth, *Cursui vitam: Stadio pietatem: præmio salutem: id est*, Our life to a Race, or running: Pietie and Godlinesse to a Race wherein wee must runne; and euerlasting blisse to a promised reward.

Text. So runne, that ye may obtaine. That is, so liue in this life, vnder the Gospell of Christ Iesus, that yee may obtaine euerlasting life in the life to come. In which heauenly exhortation of Paul, we may generally obserue these three things.

1 First, *Quid sit currere*, What is meant by this word, *Runne*.

2 Secondly, *Qualiter currendum*, how wee

wee must runne to obtaine. *So runne.*

Thirdly, *Præmium promissum*, the reward promised, **to all those that runne lawfully.** 3

First, Run: **By this Race, or Running, is vnderstood this present life of man.** 1

The life of man is compared to many things: some of the Philosophers haue compared it to a bubble: some to a sleepe, some to a dreame, some to one thing, some to another.

Iob **compareth it to a** Winde: **the Prophet** Dauid **compareth it to a** shadow: Iames **to a** vapour: Peter **to a** flower: Esay **to** grasse, **and the Apostle** Paul, **in respect of the celeritie and swiftnesse thereof, compareth it heere to a** Race or running. *Quid aliud* (saith S. Augustine) *est vita nostra, nisi quidam cursus ad mortem? vita dum crescit, decrescit: vita mortalis, & mors vitalis: id est,* What is our life but a certaine running to death? Our life, while it increaseth, decreaseth: our life is dying, our death is liuing.

Iob 7.7. Psal.109. 23. Iam.4.24. 1.Pet.1.24 Esay 40. 6.

Augustine.

The Traueller, the longer he goeth

on his iourney, the neerer hee is his iourneys end: the children of Israel, the longer they wandred from Egypt, the neerer they were the promised Land; so euery mortall man, the longer he liueth, the neerer hee is his iournies end, Death: for Time and Tide stay for no man: young hayres do soone turne gray, and actiue youth is soone metamorphosed into crooked age: *Cito pede labitur ætas: id est*, The dayes of man doe swiftly passe away. *Tempora labuntur, tacitisq; senescimus annis, & fugiunt frano non remorante dies: id est*, time swiftly passeth, and old age soone commeth on; no bridle so strong, as can keepe in our galloping dayes.

Poet. Ouid.

Hee that runneth in a Race, neuer stayeth, till hee commeth at the end thereof: so euery mortall Wight (*volens nolens*, willing, nilling) neuer stayeth, till death, the end of his race, stayeth him. The picture of Patience (Iob by name) considering the swift passage of the dayes of man, compareth them to the swift Race of a Post, saying, *Dies mei velociores sunt cursore: id*

Iob 9.25.

idest, My dayes are swifter then a Post: yea swifter are they then a Weauers shuttle, they are as the motion of the swiftest ship in the Sea, and as the Eagle that flyeth fast to her prey. Our yeeres are spent (sayth the Psalmist) as a tale that is told: yea, our life is quickly cut off, and wee are soone gone. Therefore fitly is our life compared here of S. Paul (in regard of the velocitie thereof) to a Race, or Running.

Iob 7.6.
Iob 9.26.
Psal.90.9.
Psal.90.10

From hence euery Christian is to learne this lesson, that (seeing our life is nothing else but a running to death) he redeeme the time, make much of it, whiles he hath it: for the houre spent cannot be recouered, time passed, cannot be recalled.

Ecce nunc tempus acceptum: (sayth the Apostle) Behold now the accepted time, behold now the day of saluation. This life is the time wherein our election must be made sure, and sealed vp to our spirits by the infallible testimony of the good spirit of GOD: This life is the time, wherein euer-

2.Cor.6.2.

man in his calling, must worke out his saluation with feare and trembling: This life is the time wherein wee must bee admitted into the kingdome of Grace, if euer wee looke to be admitted into the Kingdome of Glory: In this life must wee be matriculated into the mysticall body of the Church, if euer we will look to sit at the Bridegroomes Table in Heauen: In this life must we haue heauen in inchoation, if after this life wee will haue it in perfection.

The Husband-man will in no wise slacke his opportunity, and omit his time in tilling and sowing his ground, that in Summer he may haue the better croppe: The Tradesman will not misse his Fayres & Markets, that hee may increase his stocke the more in those his painefull affayres: The Storke in the Ayre, the Turtle, the Crane, and the Swallow obserue their times, as sayth the Prophet: the little silly creature (the Ant by name) gathereth in Summer, whereby shee may liue in Winter. Euen so should euery

Ierem.8.7.

Prou.6.8.

euery Christian take his time, and treasure vp (with the painefull Bee) the houy of good works in the hiue of his hart in this life, that he may (with the faithfull seruant) be welcommed into his Masters ioy, in the life to come. But alas, alas, men are so assotted with blindnesse and ignorance, that they may be sent to the very sensleſſe creatures for wisedome in this point. Aske the beasts, and they shall teach thee; and the fowles of heauen, and they shall tell thee (saith the iust man Iob:) or speake to the earth, and it shall shew thee, or the fishes of the sea, and they shall declare vnto thee. *Esays* Oxe knoweth his Masters stall, and his Asse his Masters crib: but miserable man hath not knowne his Maker.

Iob.12.7,8

Esay. 1.3.

O let vs not be worse then Horse, Asse and Mule, that haue no vnderstanding: but let vs (in the feare of God) know our times and seasons: Let vs seeke the Lord while he may be found, and call vppon him while he is neere. Let vs in no wise put off our amend-

Esay.55 6.

amendment from day to day: Let vs liue no longer in careless security, like sensuall, brutish, and hellish Epicures, that neither beléeue nor yet respect the iudgement to come: that sing that cursed Epitaph of Sardanapalus:

Poet. *Ede, bibe, lude, charum præsentibus exple*
Delitijs animum: post mortem nulla voluptas:

Id est, Eate, drinke, play and be merry; liue in all kinde of pleasure: for, after death there is no pleasure: That say with the old man in the Poet:

Because my dayes are short
which I haue heere to liue;
To women, wine and pleasant sport,
I meane my selfe to giue.

Let vs not be like those folish Virgins, that knocked at the gates of heauen too late, when the doores were shut against them: For, after this life there shall be no place for pardon, nor time for Repentance: therefore, in time

time looke to the wel-fare of thy deere Soule, that thy Soule may fare well, not for a time; but for euer.

One depth (saith the Psalmist) calleth for another: The depth of our misery crieth for the depth of Gods mercy: let vs therefore be as swift in running the race of Christianity, as our liues are swift to leaue vs: let vs be as swift to kill sinne in vs, as sinne is to kill vs. O (beloued) let vs bee as swift to pull out the sting of the Scorpion (which is sinne) as he is with his sting swift and ready to stabbe vs at the heart, and wound our soules incurably: that when death, the end of our Race, shall come (which is most certaine, and yet his time most vncertaine) it may be vnto vs, as it is to all the Saints of God; *Ianua vitæ, finis miseriarum, initium refrigerij, scala ascensionis in cœlum: id est,* The gate to life, the end of miseries, the beginning of euerlasting refreshing, and the Ladder of ascension to the highest and happiest heauens. Psal. 42. 7.

Text. So runne, that ye may obtaine.

2 Secondly, *Qualiter currendum? id est*, How must we runne? To obtaine. So runne.

If wee will runne to obtaine, wee must runne these three wayes.

1 First, *Directè, recta via*, the right way.

2 Secondly, *Celeriter seu festinanter*: Swiftly or speedily.

3 Thirdly, *Perseueranter*, Perseuerantly, holding out to the end.

1 First therefore, that wee may obtaine, we must run directly, the right way that leadeth to life.

Those that run in a race, will not make the furthest way about the nearest way home (as wee say) but they will take the shortest cut that may be, and run the directest way that can be, that they may the rather obtaine: So should wee run in the right way that leadeth to life, if wee will obtaine life euerlasting.

Lactant. Lactantius speaking of mans creation, saith; that *Homo incedit erectus*

in

in cœlum: id est, Man goeth right vp, lifting his eyes toward Heauen:

Os homini sublime dedit, cœlumq; tueri iussit, Ouid.

Id est, God gaue man a lofty face, a face to behold the heauens; **whereas other creatures fasten their eyes vpon the centre of the world, from whence they came, hanging down their heads to the earth like Bul-rushes. As man therefore was created pure and vpright in Soule, and straight and right in body, carrying his head toward heauen: so must he run (if euer he will obtaine heauen) in the straight way, and right path that leadeth to Heauen.**

Many there are that seek the Lord, and finde him not, because they seeke amisse: so many there are that runne, (yea all men liuing are runners) yet are they far from obtaining, because they run amisse.

There are foure sorts of ground, yet but one fructiferous: there are foure wayes in the world, yet but one

(and that a narrow one) that leadeth to life. Generally, there are but these two: the way of Godlinesse, and the way of Iniquity: whereof, the one in the Gospell of Mathew, is called The broad way, and the other, The straight and narrow gate: yet S. Iohn (considering the multiplicity of this dangerous Labyrinth) doth cut out this broad way into three maine heads: into Luxury, Couetousnesse, and Pride, saying: Whatsoeuer is in the world, is either the concupiscence of the flesh, the concupiscence of the eye, or the pride of life:

1.Ioh.2.16

Poet. *Hæc tria pro trino numine mundus habet:*

Id est, This is the trinity which the world doth worship. These wayes are wide and large, and whole multitudes walke in the same: *Magna plenitudo hominum, sed magna solitudo bonorum: id est*, There is a great plenty of men, but there is a great scarcity of good men.

These wayes seeme pleasant to be wal-

walked in, yet *Nouissima illarum mors est.* The end of these wayes is death: for the diuel, like a subtill fisher, sheweth the bait, but hideth the hooke: sheweth the vnprofitable profit, and vnpleasant pleasure of sin, but hideth the hooke from mens eyes, which is death, according to that of S. Paul, *Stipendium peccati mors est:* The wages of sinne is death here, hell and damnation hereafter. Sinne seemeth at the first to fawne vpon a man, but yet in the end it will (with Caines dogge) plucke out the very throats of our soules. Gen. 4.

In these main rodes (the more is the pitty) doth the greatest part of mankind run headlong to perdition, without any checke of conscience, remorse for their sinnes, or any reclamation in the world. Sinne neuer more then in these our dayes of the Gospell abounded: the diuell hath more followers then Christ, the whole multitude cried, Crucifie him, Crucifie him; but there was but one, (and that a silly woman) that laboured to set him free. Mar. 27.16

The saying of Paul to the Romans is verified in these our dayes of sin:
Rom. 3. 10. 11. 12. There is none righteous, no not one: There is none that vnderstandeth: there is none that seeketh God: all haue gone out of the way, all are altogether vnprofitable; there is none that doth good, no not one. Gal. 5. 19. 20. 21. Pride, Whoredome, Adultery, Fornication, Vncleannesse, Wantonnesse, Idolatry, Witch-craft, Hatred, Debate, Emulation, Wrath, Contention, Sedition, Heresie, Couetousnesse, Drunkennesse, Swearing, Forswearing, Blasphemy, Prophanenesse, cõtempt of the Word, despising of Gods Messengers, **and the like abominations are raigning in euery angle of this our Iland; yea our Land is become a sinke of sin, a pit of pollution, and a place of abomination: defiled with iniquity,** *A vertice capitis, vsque ad plantam pedis: id est*, from toppe to toe, **hauing no sound part throughout it: yea, our whole Land is out of course;** Lam. 3. 22 **And** it is the great mercy of God that wee are not consumed.

Yea,

Yea, these last dayes of the world are like to the daies of Israels prouocation of the Lord in the wilderness: wherein wee preferre the slauery of Egypt, aboue the sweete Manna of heauenly blisse.

Yea, that saying of the Prophet is verified of the most part of mankind: That the Children gather sticks, the Fathers make the fire, and the women bake cakes for the Queene of Heauen: That is, they offered sacrifice to the Sun and Moone, and Planets, which they called the Queene of Heauen. So the beast of Rome with his Antichristian crue doth sacrifice to Mary, making her an idoll, and calling her (as in their *Salue Regina*, and *Regina Cœli lætare*, doth appeare) the Queene of Heauen. They make Ignorance the mother of their Deuotion: Sir Iohn Lacke-latine, and Sir Anthony Ignorance are their chiefest Clarkes, and best Masse-mongers. Ierem.7.8.

Yea, the world is growne to that height of reprobation, that that which is written in *Iob*, is verified of many:

Iob.21,14. 15. ny: They say to God, Depart from vs, for we desire not the knowledge of thy wayes: who is the Almighty, that wee should serue him? **Full little thinking that the Lord shall answer them with the like** *Discedite*, Depart from me, yee workers of iniquity.

Math.7.23

Thus we see how the worldlings run in the race of iniquity, the broad way to the lake vnquenchable: some in the race of Atheisme, some in Papisme, some in Mahumetisme, some in Paganisme, but few there are that run in the race of Christianisme. **But thou that wouldest be saued, thou that wouldest so runne that thou maist obtaine, run not in any of these wayes, but flye from sin, as from a stinging Serpent, and a biting Cockatrice:** For they that doe such things, shall not inherite the Kingdome of God.

Gal. 5. 21.

Hac via itur ad superos.

The right way therefore wherein we must runne, is the way of Godlinesse, **the way of** Christianity, **the way of the** Word of God, **framing all our thoughts, words and operations, according to the precise and strict rule of**

of the same: For *Factores legis iustificabuntur: id est,* The doers of the Law shall be iustified, saued and glorified.

This way of Godlinesse **is a blessed way to walke in:** It is sweeter than the hony, or the hony combe: *Iugum Christi suaue est, & onus suum leue: id est,* The yoke of Christ is easie, and his burthen light. *Mandata eius grauia non sunt: id est,* His Commandements are not grieuous: and his Commandements are exceeding large: Her wayes are wayes of pleasure, and her pathes prosperity: It is a lanthorne to our feet, and a light vnto our pathes: **It is a pillar of fire to carry vs thorow the wilderness of this world to the** Celestiall Canaan: It is the power of God to saluation to euery Beleeuer, both Iew and Grecian: It is able to saue our soules, it is able to make vs wise to saluation: is is profitable to teach, to improue, to correct, to instruct, in righteousnesse, and to make vs perfect in all good works.

Psal. 19.
Mat. 11. 30
1. Ioh. 5. 3.
Psal. 119.
Prou. 3. 17.
Psal. 119. 105.
Rom. 1. 16.
Iam. 1. 21.
2. Tim. 3. 15, 16, 17.

It is comfortable in all cases and parts of our life, both in prosperity and

and aduersity; both in life and death: If we fight, it is a sword: if we hunger, it is meate: if wee thirst, it is drinke: if wee be naked, it is a garment: if we be in darknes, it is light: yea (in a word) the Word of God is
Mat. 7.13. The high-way to Heauen. Enter therfore in at the straight gate of amendment: and run in the same, from faith to faith, from grace to grace, from vertue to vertue, from strength to strength, till thou beest a perfect man in Christ Iesus.

Rom. 13. 12, 13, 14. Cast away the workes of darknesse, and put on the armour of light: walke honestly, as in the day; not in gluttonie, and drunkennesse, neither in chambering and wantonnesse, nor in strife and enuying: but put on the Lord Iesus Christ, and take no thought for
Mat. 10. 16 the flesh to fulfill the lusts of it. Bee wise as the Serpent, be innocent as the Doue.

Amongst diuers points of wisedome to bee found in the Serpent, this is one: namely, Shee casteth her coat, and so renouateth her age, as Ari-

Aristotle saith. **These three beasts,** *Tum Vere, tum Autumno*, both in the Spring, as also in Autumne, **doe cast their skinnes**, viz. **the beast like a** Lizzard, **called in Latine** *Stellio*: *Quia habet maculas, quasi stellas collo infixas:* Because hee hath spots in his necke like starres: *Lacertus*: the Lizzard; **and the** Serpent. **And to doe this, they goe thorow some narrow cranny or other to loosen their skinnes, and cast them within foure & twenty houres. So shouldest thou** put off the old man with all his workes: **And to doe this, thou must goe** *Per strictam rimam pœnitentiæ: id est*, Thorow the narrow cranny, and straight gate of amendment.

Aristot. de nat. Animal. lib. 8. cap. 17.
Stellio.
Lacertus.
Serpens.
Col. 3. 9.

Meditate therefore (**with the Iust man**) in the Law of God day and night. **Let the candle of faith burne cleere in the lampe of thy heart, and nourish it with the oyle of loue and good works:** Walke not in the counsell of the wicked: stand not in the way of sinners: sit not in the seate of the scornefull: **but runne in the Race of** Liue well, **that**

Psal. 1. 2.
Psal. 1. 1.

that liuing well, thou maist dye well, and after death eternally speede well, obtaining that blessednesse: Blessed are they that dye in the Lord.

Apoc. 13. 14.

Text. So run, that ye may obtaine.

And that wee may run in the race of Godlinesse, one Caueat is exceeding necessary: namely, that wee auoid wicked company, which will draw away our hearts from this Race Celestiall. *Qui tangit picem, coinquinabitur ab ea: id est*, Hee that toucheth pitch, shall bee defiled therewith. *Cum sancto sanctus eris, & cum peruerso peruerteris: id est*, With the holy thou shalt bee holy, and with the froward thou shalt learne frowardnesse: for birds of a feather will flye together.

Eccles. 13.

It was not lawfull for a Iew to conuerse with a Samaritane; if an Hebrew did eate with an Egyptian, it was counted an abomination: so must we count it abomination, and hold it a point of reprobation, to frequent the company of damned hel-hounds, and hellish miscreants: Let vs therefore flye

flye all occasion and euery apparition of euill; let vs delight in the company of those that feare the Lord, and excell in vertue. Well therefore saith Seneca: *Cum illis versare, qui te meliorem sunt facturi, vel quos meliores efficere possis: idest*, Keepe company with those that may make thee better, or whom thou maist make better. Seneca.

I command you therfore, brethren, (as saith S. Paul) in the name of our Lord IESVS CHRIST, that ye withdraw your selues from euery brother that walketh inordinately, and not after the instruction which yee receiued from me. 2.Thes.3.6

And (to conclude this point) I giue euery Christian this good counsell with good King Salomon: My sonne, if sinners doe entice thee, consent thou not: If they say, Come with vs, wee will lay wait for bloud, wee will swallow vp the Innocent whole, like a graue: wee shall finde all precious riches, and fill our houses with spoyle: Cast in thy lot among vs, we will haue all one purse: My sonne, walke not thou Pro.1.10, 11,12, &c.

thou in the way with them, refraine thy foot from their path, for their feet runne to euill, and make haste to shead bloud. O that these my words were written, O that they were written in a booke, O that they were written with an iron pen, in Lead, or in stone for euer! **O that they were ingrauen in a brasse Table of euery young mans heart, that so bad company may not be his destruction.**

Iob.19.23. 24.

Text. So run, that ye may obtaine.

2 **Secondly, if we will run to obtain, we must run** *Celeriter, seu festinanter*, swiftly and speedily.

Bernard. *Vita breuis, vita longa* (saith S. Bernard:) *si vis ad metam peruenire, incipe celeriter currere: id est*, The life of man is very short, the way to heauen is very long; if therefore thou wilt obtaine, thou must run exceeding swiftly. **We see that those that runne in an earthly race (and that but for a mean reward) how swiftly doe they straine themselues to runne? according to that of the Poet:**

Qui

Qui cupit optatã cursu contingere metam,
Multa tulit, fecitq; miser, sudauit & alsit. Poet.

Id est, Hee that desireth first to touch the Marke, taketh much paines, sweateth abundantly, and runneth exceeding swiftly. **Euen so should we (that wee may obtaine an euerlasting reward in heauen, runne in the path of Gods Commandements, being shod with the shoes of the Gospel of peace, like Roes exceeding swiftly.**

The senseleſſe creatures are a looking-glasse to all Christians in this respect.

The Sunne (**as sayth the Psalmist**) like a Gyant reioyceth to run his race: **that is, valiantly and swiftly: swift in his motion, and speedy in his race, for in the space of 24. houres hee compasseth the earth round about, that nothing is hidden from him, and passeth from the one end of heauen to the other, that nothing is wanting in him: So the Lord our God hath set euery man his task vpon earth, which is:** To worke out his saluation with Psal. 19.

feare and trembling. A great worke, a short time, a long way from Egypt to Canaan, from the gates of hell, to the doores of heauen; therefore, like Gyants we had need to runne swiftly, lest we come too late, and bee shut out of heauen, like the fiue foolish aforesayd Virgins.

As the Sun in the heauens is a looking-glasse vnto vs in this regard: so is also the Son of God Christ Iesus, aboue the heauens to be imitated of vs all in this point. *Omnis Christi actio, nostra debet esse instructio: id est*, Euery action of Christ ought to be a matter of imitation to vs Christians.

Gregory.

As hee was *Immensus maiestate, incomparabilis fortitudine*, so was hee *incomprehensibilis celeritate: id est*, As hee was great in Maiestie, incomparable in fortitude, so was he also incomprehensible in celeritie and swiftnesse. Hee wrought the workes of him that sent him while it was day, without any delay in the world.

Ioh. 9.

This Bridegroome Christ Iesus (euen as the Sunne) went forth out of

of the Chamber of the highest Heauens, from the bosome of the Father, and from the inuisibility of the Diuinity: and descended downe to the earth, and became Man, and was like vnto Man in all things, sinne onely excepted; and valiantly in the Wilderness pitched a field against Satan, that old Serpent and roaring Lyon, and ouerthrew him in the Desart, breaking his wyly head, and ouercomming his chiefest power: fulfilled the Law in euery point and tittle, satisfied Gods Iustice for vs, appeased his wrath against vs: purchased celestiall mansions to vs, by offering himselfe in Sacrifice to the Lord of Hosts, vpon the Crosse at Golgotha for the sinnes of the whole world: by his death and passion, by vanquishing hell, by conquering death, by his glorious resurrection and ascension, and by sending of the Holy Ghost: Hee went from the Father, and came into the world; And in short time (yea, in the space of 33. yeeres) wrought the redemption of all beleeuers: And

Ioh.16.28.

Iob 16. 28. left this world, and went againe to his Father.

The Spouse of Christ considering her Husbands great velocity, celeritie and swiftnesse, sayth: Behold! he commeth leaping by the Mountaines, and skipping by the Hils, my Welbeloued is like a Roe, or a young Hart, &c. Can.2.8,9. *Venit, vidit, vicit*, : Hee came from heauen, he saw the earth, and ouercame the Dragon.

Thus, after Christs example, should wee that professe our selues Christians, runne swiftly in the race of godlinesse, holinesse, purity, and obedience to the commandements of our heauenly Father: Thus should wee runne, *In vestigijs Iesu*, in the foot-steps of Christ Iesus, who is *Via, veritas & vita*, i. The Way, the Truth, and the Life: Iob.14.6. **and the true way to life euerlasting. To the performance of which duety, the Lord grant to vs his grace** (for of our selues wee are not able to set one foot forward to heauen) **that so we may bee able** (to his glory and our Soules euerlasting good) **to doe his**

will

will in earth, as willingly, swiftly, and as speedily as the Angels do it in Heauen.

Now (deare brethren) that we may runne thus swiftly in the race of Godlinesse, and in the course of Christianity, two things are necessary.

First, *Vt simus intus vacui*, that we be empty within. 1

Secondly, *Vt simus extra exonerati: id est*, That wee bee vnladen without. 2

First, we must be empty within. 1

Now, what is that which cloggeth vs so sore within, and hindreth vs from running in this godly Race? Surely that is sinne.

So weighty a thing is sinne, As it sunke downe Satan from heauen. Luke 10.

So weighty a thing is sinne, as it caused the earth to open her mouth, and swallow vp cursed Kora, diuelish Dathan, and that abiect Abiram with all their treacherous crue. The Prophet in respect of the weight thereof compareth it to lead, and that wearily: for as lead in the clocke rau- Num. 16. 32.

seth, by the weight thereof, the cogs, wheeles and gimmers successiuely to moue one after the other: euen so the weight of sinne doth draw the cogs of our carnall concupiscence, the wheeles of our lewd desires, and the gimmers of our vntamed affections, from one sinne to another; according to that of Saint Gregory. *Peccatum quod per pœnitentiam non deletur, mox suo pondere ad aliud trahit: id est*, If sinne by repentance presently bee not done away, by the weight thereof it will soone drawe a man to more sinne: as we finde it exemplified in the Prophet Dauid, who fell from idlenesse to concupiscence, from concupiscence to adultery, from adultery to murder.

Gregory.

Of the weight of sinne the Prophet Dauid speaketh: Mine iniquities are gone ouer mine head, and as a weighty burden they are too heauy for mee.

Psal. 38. 4.

The Prophet Esay calleth the bands of wickednesse heauy burdens intolerable to bee borne. The sinnes of the world being layd vpon the shoulders of

Esay 58. 6.

of IESVS, vpon the Crosse, were so weighty, and heauy, as they forced him (hauing the weight of Gods wrath for them also vpon him) to cry out on this manner to his God: *Eli, Eli, Lamasabacthani?* My God, my God, why hast thou forsaken me? If the yoke of Christ bee easie, and his burthen light: then of necessity on the contrary, must the yoke of Satan (which is sinne) bee vneasie, heauy, and intolerable to bee borne.

Mat.27.46

Mat.11.

By which it may appeare, that sinne is an intolerable burden, and a great impediment to this Christian Race.

Let vs therefore (as the Chosen vessell doth exhort vs) cast away euery thing that presseth vs downe, and the sinne that hangeth so fast on: Let vs runne with patience the race that is set before vs. Where it is euident, that wee cannot runne with patience the race that is set before vs, vnlesse wee do cast away our sinnes from vs, which doe hang so fast on vs.

Heb.12.1.

Moses was not permitted to come

neere the Lord, before hee did discalciate himselfe: Put off thy shooes: for, the place where thou standest is holy ground: So must we put off the durty shooes of iniquity, and abandon sinne from the castle of our hearts, before we can bee able to stand in the path-way to ioyes, which is an holy ground: therefore much lesse are wee able to runne in the same, and most vnapt to runne swiftly.

Let vs therefore (in the name of God) purge our Soules and bodies from sinne, with the Hysop of Gods grace: Let vs separate them from vs, and our selues from them, as farre as the East is from the West, and North the South: Let vs loath, detest and abhor them, because the Lord doth loath, detest, and abhorre vs for them: as wee haue giuen our members as weapons of vnrighteousnes, to the seruice of Satan in vngodlinesse of this life; euen so let vs giue them as weapons of righteousnesse, to the seruice of the Lord, in godlinesse of life: as wee haue runne in the

race

race of the first Adam, by commission of sinne; so let vs runne in the Race of the second Adam, Iesus Christ the righteous, by performance of righteousnesse: let vs cease from sinne, and doe that which is good, let vs seeke peace, and ensue it: Let vs *Plangere plangenda*, bewayle our sinnes that ought to bee lamented: *Grauia peccata, grauia desiderant lamenta*, (sayth Isidore) great sins require great lamentation: sweet meat must haue sowre sawce: reioycing in sinne, must haue mourning for sinne: let vs therefore bee, *Tam proni ad lamenta, sicut fuimus ad peccata:* as prone to lamentation, as wee haue beene to transgression: as ready to lament them, as wee haue been to commit them.

Let vs sweepe euery corner of our hearts cleane, with the broomes of penance, and let vs water them with the salt teares of earnest contrition: so that wee may bee fit receptaries for the Lord to dwell in; and (being anointed with the oyle of grace) we may runne swiftly in the race that

is

is set before vs, and obtaine the reward prepared for vs.

Text. So runne, that ye may obtaine.

Secondly, if we will runne swiftly in the pathway to heauen, wee must bee *Extra exonerati*: *id est*, vnladen without.

Those that runne in a race will lay aside their Cloakes, doublets, and such like outward vestiments, that they may runne the more speedily, and obtaine the more assuredly.

And so in like manner, we must bee vnburthened of all outward matters whatsoeuer: especially, of the excessiue care and affection that naturally we beare to this wicked world, or else hell and damnation will bee our best reward.

We must forsake all, if we will bee followers of Christ; as Peter sayd to his Master: *Ecce, nos reliquimus omnia, & secuti sumus te.* i. Behold, wee haue forsaken all, and followed thee. Well and wisely said Peter, (as saith S. Bernard) We haue forsaken all & followed thee:

Mat. 19.

thee: for hee could not haue followed Christ laden, as wee haue an example in the same Chapter of the Young man, that at that *Vende omnia, & da pauperibus: id est*, Sell all, and giue to the poore, chose rather to leaue Christ, then forsake his riches for Christ. Mat.19.

Yea, it is a thing impossible for such couetous Churles to runne swiftly in the way to life: It is easier for a Cammell to goe thorow the eye of a Needle, then for a rich couetous Carle to enter into the Kingdome of Heauen. Mar.19.24

Nemo potest Dominis rectè seruire duobus: Pocc.

Id est, No man can serue two Masters: no man serue God and Mammon, God and riches. Yee that hath his treasure in earth, cannot haue his conuersation in Heauen: For, where the treasure is, there will the heart bee also. Mat.6.21.

If therefore riches increase, let vs not set our hearts vpon them. Let vs vse this world as though wee vsed it not: let vs hold all dung for the gaining

ing of IESVS. As Christ said in the
Ioh.18. Gospell of Iohn: That his Kingdome was not of this world: So should wee say, that our delight is not in this world, but our hearts are altogether in the world to come. Let vs take no care what wee shall eate, or what wee shall drinke, or wherewith wee shall bee arrayed.

After all these things the mucke-wormes of this world, the Pagans, Infidels, and Heathen people seeke, that haue neither knowledge of God, nor feare of God before their eyes:
1.Pet. 5.7. but let vs cast our care on the Lord;
Mat.4. for the Lord onely careth for vs: Therefore as Peter and Andrew left their nets to follow Christ: And as Elisha
1.King.19. 20. left his Oxen and his Plough to follow Eliah the man of GOD: So should wee leaue whatsoeuer is in the world, to follow the Sonne of God to Heauen.

Crat.5. We reade of Crates Thebanus, that (because hee could not apply himselfe to the study of Philosophy in regard of his riches) hee tooke his money, and

and cast it into the Sea, saying: *Ego perdam te, ne tu perdas me: id est*, I will destroy thee, lest thou destroyest mee. So (if we finde that our wealth, or any other thing in this world is an impediment to our Christian race) let vs cast them from vs, not (as Crates did) into the Sea, that were a fond and foolish thing: But let vs cast our bread vpon the waters: that is, bestow them on the poore, as Christ did wash the young man in the Gospell of Mathew. Eccl. 11.1.

Thus therefore should wee empty our selues of sinne within, and vnburthen our selues of the cares of this wicked world without, if wee will runne swiftly in the High-way to Heauen.

So runne, that yee may obtaine. *Text.*

Thirdly, if we will run to obtaine, we must runne *Perseueranter*, perseuerantly, and continually holding out to the end of our Race. 3

Those that runne in a race, though they runne neuer so directly, though neuer

neuer so swiftly, yet if they giue ouer before they come at the end, they lose their reward. Euen so, if we perseuere not in the race of Godlinesse to the end of our liues, we shal fayle of the Kingdome of Heauen.

He that diggeth in a golden Mine, till hee commeth within fiue or sixe fadomes of the gold, and then giue ouer; is not all his labour lost, and all his cost in vaine?

A Traueller, that hauing taken vpon him a long iourney, and in the end giueth ouer within two or three miles of his iourneys end; is not all his labour lost, and are not all his paines likewise in vaine?

Euen so, *Nihil prodest cursus bonæ vitæ, nisi consummetur bono fine: idest*, The Race of a Godly life profiteth nothing, vnlesse it bee finished with a godly end.

If a man had liued in the profession of the glorious Gospell of Iesus, for the space of twenty, thirty, or forty yeares, and then proue an Apostata, back-sliding from the same, hee is so farre

farre from obtaining saluation, as the end of him is worser then the beginning.

So that there is no hope of happinesse without perseuerance: for as the tree falleth, so it lyeth, whether it falleth towards the South, or North: And as a man dyeth, so shall hee be adiudged: If in the Lord, then shall he haue his portion with Saints: if in impenitency, then shall hee haue his portion with diuels.

The Souldier is not guerdoned with spoiles, before hee hath obtained victory: no more shall we be crowned, before wee haue been more then Conquerers in Iesus Christ. Well therfore saith one: *Si nullus esset hostis, nulla esset pugna: si nulla pugna, nulla victoria: si nulla victoria, nulla deniq; Corona.* i. If there were no enemy, there were no fight: if there were no fight, there were no victory: if there were no victory, there were no Crowne: *Nam nemo coronabitur, nisi qui legitimè certauerit: id est,* For no man shall bee crowned, but hee that fighteth lawfully. *Ideo homines tentan-* 2.Tim.2.

tentantur, vt tentati resistant, resistentes vincant, vincentes coronentur: Men are for this cause tempted; that being tempted, they may resist; resisting, they may ouercome; and ouercomming, they may be crowned.

So that the perseuerance is all in all.

The woman of Canaan by perseuerant crying after Christ, got her Daughter to bee dispossessed of the Diuell.

Mat. 15.

The man that had ghests come late to his house, by his perseuerant knocking, got bread for them of his neighbour at mid-night.

So by perseuerance in the Race of Godlinesse, we shall obtaine the bread of life, Christ Iesus, that reigneth at the right hand of his Father in glory for euermore.

Chrysostome.

Chrysostome speaking of this spirituall Race, saith thus: *Incipere multorum, finire paucorum: id est*, Many will beginne to runne in this godly Race, but few there are, that will hold out to the end.

Rome

Rome **began well, and imbraced the Gospell of Christ willingly; but** with the dogge they returned to their former vomit of Idolatry; and with the Sow that was washed, they wallowed againe in the mire of iniquity: **So that Fryer** Mantuan **reporteth thus much in commendation of their Citie:** *Heu Roma nunc sola pecunia regnat: exilium virtus patitur: vrbs est iam tota lupanar: id est*, Alas, alas, Couetousnesse is Queene of Rome: all godlinesse is banished from thence: the whole Citie is become a Stewes. **And hereupon he giueth this Caueat to all Christians:**

Pro.26.11.

Mantuan.

Viuere qui sanctè cupitis, discedite Roma:
Omnia cum liceant, non licet esse bonum:

Poet.

Id est, All you that vvill liue a godly life, depart from *Rome*; for all things are there suffered saue godlinesse.

Oh, it had been better for this vvhorish City, neuer to haue knovvne the vvay of Righteousnesse, then after they haue knovvne it, to turne from the

2.Pet.2.21

2.Pet. 2.20 holy doctrine giuen vnto them: For the latter end is worse with them then the beginning, **according to that in the Gospell:** If Satan be cast out, and
Mat.11.45 enter in againe with seuen diuels worser then himselfe, the end of that man is worser then the beginning.

So Iulian Emperour of Rome, began well, and for a while embraced the Gospell of Christ: but hee proued an Apostata in the end, dying, cursing, banning, and blaspheming, and casting his blood into the ayre.

Demas **followed Christ awhile,**
2.Tim.4. 10. **but afterward forsooke him:** Demas
Ioh.6.66. hath forsaken mee, louing this present world. Many of Christs Disciples went backe, and walked no more with
2.Tim.1. 15. him. Thou knowest (saith S. Paul) that all they which are in *Asia*, are turned from mee; of which sort are *Phygellus* and *Hermogenes*.

So wee see, that many haue begun well, but few haue perseuered: but it were better that a Mil-stone were hanged about the necks of such reuolters, and cast into the middest of the Sea:

Sea: For The Lord will tread downe reuolters vnder his feete, as clay in the streets. Psal.18.22.

Hee that putteth his hand to the Plough and looketh backe, is not fit for the Kingdome of Heauen. Luk. 9.62. **Yee that looketh backe to his house and home, hauing his minde busied in other matters, cannot possibly make good worke: euen so he that intangleth himselfe with the things of this present world, is not able to work out his saluation with feare and trembling: for where the dead carcasse is, thither will the Eagles resort: and where our treasures are, there will our hearts be also.**

Ye therefore that will obtaine the Land that floweth with Milke and Hony, must forget the Flesh-pots of Egypt: And hee that will obtaine Heauen, must not cast his eyes to the earth: he that is on the house top, must not come downe to fetch any thing out of his house: and hee that is in the fields, must not returne backe againe to his house. Mat.24.17 **Yee that is in the way to**

Heauen, let him not turne back again to this world, lest he bee attached of the Lyon, and cast into hell.

Lots Wife for backe-looking vvas turned into a pillar of salt: And so euery man that turneth backe from the way of godlinesse, shall be turned into a Fire-brand, and burned with vnquenchable fire: for whosoeuer shall deny IESVS CHRIST in this world, shall bee denied, the Kingdome of Heauen, of Christ Iesus in the world to come.

Backe-looking, and back-sliding must not bee in Christians. Let vs therefore (with Saint Paul) not look behinde vs, but to that which is before vs; namely, to the reward. Let vs fasten our eyes vpon heauen gates, and neuer leaue running, till we come at them.

Phil. 3 13.

The Bride of Iesus would not turn backe from her holy Race, saying: I haue washed my feete, how shall I defile them? So should euery member of the mysticall body of Christ say: I haue washed my selfe from my sinnes, and

Cant. 5.3.

and by Gods assistant grace, will I neuer defile my selfe any more. For he that washeth himselfe (**saith the sonne of** Syrach) because of a dead body, and toucheth it againe; what auaileth his washing? So is it with a man that fasteth for his sinnes, and committeth them againe. Who will heare his prayer? or what doth his fasting helpe him? **Euen so, beginning wel doth nothing auaile a man, vnlesse perseuerance be resolued.** Ecc.34.26.

Thou therefore that wouldest obtaine, pull not thy neck out of Christs yoke: giue not in any case; but at the very first steppe thou settest into this godly Race, resolue to perseuere to the end of thy life, come what can come.

Manus igitur remissas, & genua soluta erigite: idest, Lift vp your hands that hang downe, and your weake knees: **take heed that ye fall not away from the grace of God.** Be not weary of well-doing: Stand fast in the faith, and play the men, bee strong, take courage to you, and perseuere to the Heb.12.12 2. Thes. 3. 13. 1. Cor.16. 13.

2. Chron. 15.7. end: for hee that endureth to the end, the same shall be blessed.

Apoc.2.10 *Esto fidelis* (saith Saint Iohn) *vsque ad mortem, & dabo tibi coronam vitæ: id est*, Bee faithfull to thy death, and I will giue thee a Crowne of life.

Apoc.3.12 *Qui vicerit, dabo ei sedere in throno, &c.* To him that ouercommeth, will I grant to sit with me in my throne.

Hieron. *Non enim incipisse, sed perfecisse virtutis est: id est*, It is not the nature of Godlinesse to begin wel, but to perfect the worke begun: *Nec inchoantibus, sed perseuerantibus præmium tribuitur* (saith Remigius:) *id est*, Neither is the reward giuen to enterers, but to enders; not to beginners, but to perseuerers.

Remigius.

Whereupon S. Gregory saith: *Incassum curritur, si ceptum iter, ante terminum deseratur: id est*, Hee is a mad Traueller, that will not see the end of his iourney: and hee is a fond Professor, that will not labour to dye in the Lord.

We reade in the Gospell of Iohn, that our Sauiour in the end of his life, saud

sayd in this manner: *Opus consummaui quod dederas mihi vt facerem: id est,* I haue finished the worke which thou gauest me to doe. **And in the houre of his death hee said in like manner:** *Consummatum est,* It is finished: **So should euery Christian after the example of his Sauiour, labour to finish the worke which the Lord called him to doe: that so hee may (with great peace of Conscience, and with vnspeakable solace of heart) say vpon his Death-bed, with the chosen Vessel, in his second Epistle to** Timothy: *Certamen bonum decertaui, cursum consummaui, fidem seruaui, &c.* I haue fought a good fight, and haue finished my course, I haue kept the faith: therefore henceforth is layd vp for me a Crowne of Righteousnesse, which the Lord, the righteous Iudge, shall giue me at that day: and not vnto me onely, but vnto all them that loue his appearing.

Ioh. 17. 4.

Ioh. 19. 30.

2. Tim. 4. 7, 8.

Such was the resolute zeale, and zealous resolution of al holy Martyrs in former ages: that nothing could

make them forsake the profession of the glorious Gospell of IESVS: yea, this was their constant answere to ther bloudy Butcherers: *Vre, tunde, diuelle, lania, seca: Idola tua non adorabimus: potes corpora ista* (O Cæsar) *cruciatibus absumere; facere verò vt aliud sentiamus, aut loquamur, non potes: tua sæuitia nostra est gloria: cum nos interficere credas, de carcere corporis liberas: citius saxa, scopulosque & montes de loco suo mouebis, quàm nobis fidem Christo datam eripies: id est,* Burne, buffet, slay, deuoure, hew in pieces: thy abominable Idols will we neuer worship: thou mayst (O cruell tyrant) consume with torments these our mortall bodies; but to make vs thinke, or speake otherwise then wee doe, canst thou neuer doe: thy cruelty is our glory: killing vs, thou dost but deliuer vs from the prison of our bodies: thou shalt sooner remoue the rockes and mountaines from their places, then make vs recant from the profession of the glorious Gospell of Iesus.

The resolution of Martyrs.

Such was the resolution of Sydrach, Myshach

Myshach and Abednego, that rather then they would crouch to Nebuchadnezzars golden Image, which was 60. cubits high, they would be cast into the hot fiery Furnace, which was made seuen times more hot, then vsually it was for necessary vses. Dan. 3. 1, 23.

Such was the resolution of blessed Paul, that nothing could separate him from his LORD and Master CHRIST: whose couragious vow we may find in his Epistle to the Romans on this manner: Who shall separate vs from the loue of Christ? shall tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword? No verily, for I am perswaded, that neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall bee able to separate vs, from the loue of God which is in Christ Iesus our Lord, neither the loue which wee haue to God from vs, who are made his sons through Christ Iesus. Rom. 8.35 38,39.

And

And indeed that which Paul promised, he performed: for he was beheaded at Rome for the Gospels defence; although the sword did separate his head from his shoulders, yet it could not separate him from his head Christ Iesus.

Such was the resolution of the patterne of patience: that though the Lord should kill him, yet would he put his trust in him,

Iob. 13. 15.

Such was the resolution of Ignatius, Bishop of Antioch, after Peter, that the rauening Beasts could not make him flinch from his Redeemer: yea, being commanded by the King of Syria, to bee torne in pieces of wilde Beasts, and being led to the place of execution, he vttered this golden sentence: *Nihil moror visibilium, nec inuisibilium, modo Iesum Christum acquiram: id est*, I care neither for things visible, nor yet for things inuisible, neither for things seene, nor yet for things not seene: Onely, this is my care, that I may obtain CHRIST IESVS, & with him euerlasting saluation. And when the

Ignatius.

the Beasts were let loose vpon him, these were his last words (as saith S. Ierome) I am Gods corne, and the teeth of these wilde Beasts must grind me in pieces, that I may be pure bread, and fine manchet for Christ Iesus his Table in Heauen. *Ierome.*

Such was the constant resolution of that good old woman Apollonia, that she chose rather to haue her teeth dasht out of her head willingly, and to be burnt to ashes, then to worship any other god, besides the true and euerliuing God. *Apollonia.*

Yea, this was the constancy of all holy Martyrs, that they would rather indure a thousand deaths, then shrink backe from the word of Life. Peter was beheaded for the Gospels defence: Iames throwne downe from an high Pinacle, and his head cleft asunder: yea, almost all the Apostles were put to grieuous deaths, some were stoned, some broyled, some put to one death, some to another. *Peter.* *Iames.*

Old Simeon (that was cousin germane to Christ, sonne to Cleophas, and *Simeon.*

and Mary) Bishop of Ierusalem, after Iames was nayled to the Crosse, being five score yeares old and more. S. Cyprian beheaded at Sexti nigh the City Carthage.

Cyprian.

Polycarpe. Polycarpe Bishop of Smyrna, Disciple to Iohn, was most pittifully tortured to death by fire: yea, for the space of 300. yeares after Christ, and more, the Lord sent persecution ordinarily to his Church.

Willingly did these Saints suffer, and ioyfully did vndergoe all these afflictions for the Kingdome of Heauen sake.

August. *Hic vre, hic seca, vt in æternum parcas, Domine*, saith Saint Augustine: i. Here burne me (Lord) here slay me, to spare mee hereafter: Doe what thou wilt (Lord) with my body, so that thou wilt spare my soule.

Ierome. *Vtinam* (saith S. Ierome) *ob Domini mei nomen, atq; iustitiam, cuncta Gentilium turba me persequatur & tribuiet: vtinam in opprobrium meum stolidus hic mundus exurgat: tantùm vt ego mercedem Iesu consequar: id est*, I would to

GOD

GOD that the whole Nation of the Gentiles, Pagans and infidels would, for the name of my God, and for the glory of his Gospell, persecute me and trouble me: I would to God this mad and foolish world would rise vp against mee for the profession of Gods blessed Truth: onely, that I may obtaine CHRIST IESVS for my reward.

Ammonation, Mercuria, Dyonisia, with diuers other godly women, would run to the fire with their children, as to a ioyfull feast or banquet, thinking no greater glory on earth, then to suffer for the Gospell of Christ. *Ammonation.*

And thus should euery man and woman (as they tender the wel-fare of their deare soules) resolue to suffer willingly, and beare patiently, whatsoeuer calamity may befall them in this heauenly Race: considering the torments of Hell, which by reuolting they shall vndergoe, considering the ioyes of Heauen, which they shall haue by patience: and considering what others haue done before them,

as

as the Martyrs, and what Christ hath suffered for them, that so with perseuerance holding out to the end, they may obtaine euerlasting blisse.

The Merchant wil thorow fire and water suffering no repulse, that hee may haue his Pinnace fraught with plenty of pure gold at the Indian Hauen, according to that of the Poet:

Poet. *Impiger extremos currit mercator ad Indos:*
Per mare pauperiem fugiens, per saxa, per ignes.

Id est, The painfull Merchant aduentureth to the forraine *Indians* beyond the Seas, thorow fire and water, fearing nothing, that hee may eschew pouerty, and obtaine much treasure.

Euen so, he that will haue the Pinnace both of Soule and body fraught with the siluer of all earthly prosperitie, and with the gold of all celestiall felicitie, must runne the race that is set before him with patience, leaping ouer the wall of all obuious afflictions, perseuering till he commeth at the

the happy hauen of Heauen: that then hee (being more then Conquerour in CHRIST IESVS) **may triumph ouer Death, Hell, and Damnation, saying with the Prophet:** *Ero mors tua, ô mors: id est,* O death, I will bee thy death; O graue, I will bee thy destruction: **and with valiant** Paul; Death, where is thy sting? Hell, where is thy victory? **Of necessity afflictions must meete with vs that runne in the high-way to heauen: yea, no man liuing can be free from them.** All that will liue godly in Christ Iesus, shall suffer persecution: wee must through many afflictions enter into the Kingdome of God.

Hos. 13. 14.

1. Cor. 15.

2. Tim. 3. 12.

Act. 14. 22.

Whom the Lord loueth, he chasteneth, and hee scourgeth euery sonne whom he receiueth; wee are bastards and not sonnes, if wee be free from afflictions.

He. 12. 6, 7.

Ego quos amo, arguo, & castigo: id est, As many as I loue, I rebuke and chasten.

Apoc. 3. 10

Qui diligitur, corripitur: id est, Hee that is loued, is reproued.

The

The Oxen that are appointed for the slaughter, are let runne in fat Pastures; but those that are not appointed for so terrible an end, are dayly wrought and subiect to much trauell.

The barren tree is not beaten: but the tree that is planted by the riuers side, and bringeth forth his fruit in due season, is sorely shaken, and yearly beaten.

1. King. 7. The stones that were for Salomons Temple, were squared & hewne before they were laid in the building.

1. Pet. 2. 5. So euery Christian (who is a liuely stone in this spirituall building, as saith S. Peter) must bee hewne with the axe of affliction, and squared with the saw of correction, before he can be receiued into the triumphnt Church, whereof Christ Iesus is the head corner-stone.

Gregory. *Ideò Dominus quibusdam hic parcit non feriendo, vt in æternum feriat: ideò hic ferit non parcendo, vt in æternum parcat: id est*, The Lord spareth some for a time, that hee may punish them for euer:

uer: and hee chastneth some for a time, that hee may spare them for euer. Diues **that was spared on earth, was tormented in hell: and** Lazarus **that was corrected on earth, was spared in heauen.** Luke 16.

For *Qui vult cum Christo conregnare in regno cœlorum: id est*, Hee that will raigne with Christ in the Kingdome of Heauen, must *cum Christo compati in valle lachrimarum: id est*, must suffer with Christ in the vale of teares: *qui vult consequi*, **must** *sequi: id est*, hee that will obtaine Christ, must follow Christ: **and he that will follow Christ, must take vp his Crosse and follow him.**

Christ suffered before he entred into glory: **so must euery Christian first suffer, before hee can bee glorified:** The seruant must not bee aboue his Master. *Si ergo compatimur, conregnabimus: id est*, If wee suffer with him, wee shall raigne with him. Luk.24.2. Ioh.15.20 2.Tim.2. 12.

Dulcia non meruit, qui non gustauit amara Poet.

Id est, Hee deserueth not to taste of the sweet, that will not taste of the sowre.

Iouinian. Iouinian, a King, hauing two sorts of wine in his Palace, the one sweet wine, and the other sowre, decreed that whosoeuer would taste of the sweete wine, should first taste of the sowre: So whosoeuer will taste of the sweet ioyes, that run thorow the celestiall Paradise, must first with Christ, sup of the cuppe of salt teares of affliction.

Psal. 34. No maruell, therefore, if the Prophet in generall saith: that many are the troubles of the Righteous. No maruell if hee compareth afflictions to waues of the Sea: for as one waue dasheth ouer the necke of another: so one affliction continually followeth another; For God is not like a wasp, that hauing stung once, can sting no more: but there is a plurality of crosses with God, hee can sting againe, and againe. As one sorrowfull messenger came to Iob after another; euen so one affliction visiteth the Christian after another: as the Viper

leapt

leapt vpon PAVL, and leapt off againe; euen so afflictions leape vpon Gods seruants, and leape off againe. Act. 27.

Those therefore that runne in the Race of Godlinesse, must not thinke this strange, neither must they thinke themselues free from all afflictions: for they are hedged in on euery side, with sundry kinds of troubles, and haue three deadly enemies continually warring against them.

Whereupon Iob calleth the life of man, a war-fare vpon earth, and that worthily: for wee fight against three mighty enemies: the Diuell, the World, and the Flesh. The first enemy that withstandeth vs in the way to heauen, is the Diuell, who in respect of his cruelty and might, is compared to a roaring Lyon: The Diuell like a roaring Lyon, goeth vp and downe, seeking whom hee may deuoure. 1 Pet. 5. The second enemy is the World, which is as subtill, as the diuell is powerful, for by the profits and pleasures therein, it drawth many to

the seruice of Satan. The third enemy, which is the Flesh, is no whit inferiour to either of them. For Cæsar being asked what was the greatest thing in the world to ouercome, sayd: *Seipsum vincere*, to ouercome a mans owne selfe, and his vntamed affections. It doth alway rebell against the good motions of the Spirit: It is a Iudas to betray our soules into the hands of old Leuiathan.

The Prophecy must bee fulfilled: I will put enmitie betweene thee and the woman, betweene thy seed and her seed: Therefore, the Church of God, in this respect is called *Ecclesia militans*: a warring Church: a Church that fighteth manfully vnder the banner of Christ against the aduersaries aboue-said.

Gen. 3. 15.

No maruell therefore (our life being a warfare) if this world bee called, *Vallis lachrimarum*: A vale of teares: for afflictions are so common, that we haue alwayes cause to shead forth whole Oceans of teares with the Prophet Dauid, who (although hee were

were a man according to Gods owne heart) was a Pellicane in the wilderness of this world, whose nature is alwayes to haue teares trickling downe her Bill: his teares were his meate and drinke: Hee watred his bed with salt teares, and washed his couch with continuall weeping. Psal.6.

This is the state and condition of all Gods children in this life, that will runne the Race of Christianity: so that wee may conclude with Iob, and say: Man that is borne of a woman, is of short continuance, and is full of trouble. 1.Pet.5.9. Iob 14.1.

Seeing then that wee are borne to trauell, as the bird to flying, let vs arme our selues with patience: let vs possesse our soules with patience, and let vs run the Race that is set before vs with patience: Knowing, that *Non sunt condigna passionis, &c.* that the passions that wee can suffer in this world, are not worthy of the ioyes in the world to come.

And seeing wee are withstood in

Ephes. 6. **this way by three mighty enemies, let vs, like wise Souldiers:** Put on the whole Armour of God: the helmet of hope, the brest-plate of righteousnesse, the shield of faith, the girdle of sincerie, the shooes of peace, and let vs alway haue ready drawne the Sword of the Spirit, which is the Word of God, which is able to quench all the fierie darts of Satan, and slay the Dragon in the deepe.

Moreouer, let euery Christian (that runneth in the Race of Godlinesse) know, that as afflictions are by no meanes to be auoyded, so are they necessary for the good of Gods children.

Rom. 8. 28. Psal. 119. 71. All things worke for the best to them that loue God. **And** it is good for mee (saith the Prophet) that I haue beene in trouble, for thereby haue I learned thy Law. **For affliction to the Godly,** *Medicina est, non pœna, castigatio, non damnatio: id est*, is a curing medicine, not a destroying punishment: **a profitable chastisement, not a deuouring condemnation.**

For diuers causes therefore doth the

the Lord suffer his deare children to be afflicted.

First, to weane and winne them from the loue of this wicked world: for in prosperitie wee are ready to bee forgetfull of God, and of our selues also: wee are ready (with the deafe Adder) to stop our eares at the voice of the Charmer, charme hee neuer so wisely: The weed is ready to ouergrow the corne, and the flesh ready to dominare ouer the Spirit: But by afflictions wee are brought to hate that, which before wee loued, and to embrace that which before wee loathed. 1

Well therefore sayth Gregory: *Aurem cordis tribulatio aperit, quam sæpè prosperitas huius mundi claudit: id est*, Tribulation doth open the eare of the heart, which worldly prosperity doth many times shut. Gregory.

As Antiochus in his prosperity thought himselfe equall with God, yea aboue God; but hauing a fall out of his Chariot, and being in aduersity, hee sung a new song, saying: *Iustum est hominem mortalem subiectum esse* 2 Mac. 9.

Deo: *idest*, O! it is meete and requisit for mortall man to be subiect to the immortall God. So Alexander being hurt with an arrow, sayd:

Homines dicunt esse me filium Iouis, sed sagitta hæc probat me esse mortalem:

Idest,

Men say that I am the sonne of *Iupiter*, but this arrow proueth me to be but a mortall man.

So Nebuchadnezzar proudly vaunted himselfe against the Lord of Hosts in his prosperity: But when the Lord tooke him to taske, metamorphosing this proud king into a base beast, then could he say: That the Lord was able to abase all those that walke in pride.

Dan.4.34.

Thus therefore doth the Lord chasten vs in this world, that wee may neither bee intangled with the loue of this world: Nor bee condemned with this world.

1.Cor.11, 32.

For as the Nurse, to weane her child from thirsting after her milke, doth anoint her teat with Aloes, or some such bitter thing: euen so our hea-

heauenly Father, to weane vs from the pleasure of this wicked world, doth send vs many sharpe afflictions in this world.

Secondly, the Lord suffereth vs to be afflicted, thereby to draw vs to amendment of life. Before I was troubled, I went wrong, but now haue I learned to keepe thy Law. The rod (saith Salomon) bringeth wisedome. 2 Psal.119. 67. Prou.29.

As the rod of Moses striking the stony Rockes, caused whole Riuers of water to flow there-from. So the Lord striking vpon our stony hearts with the rod of affliction, causeth vs to shed forth buckets of teares for our sinnes committed. Deut.8.

Aduersa corporis, animæ remedia sunt: ægritudo carnem vulnerat, sed mentem curat: id est, The affliction of the body is wholesome Physicke for the soule: it killeth the flesh, but cureth the Spirit: it woundeth the outward man, but renueth the inward. *Cum infirmor, tunc fortior sum*: i. when I am weake, then I am strong. *Isod.* 2.Cor.12. 10.

Afflictions therefore may bee fitly compa-

compared to a Gold-smiths Forge, which tryeth the pure Gold, from the impure drosse.

It is like a purgation, which expelleth corrupt humors from the Body.

It is like a Shepheards crooke, whereby the Lord doth bring againe his wandring sheepe to the fold.

Ierem. 1. It is called of the Prophet, *Virga vigilans*: i. a watchfull rod, a rod that keepeth men in continuall watchfulnesse.

Luke 15. The Prodigall child, that wandred farre in the by-wayes of sinne, by this sheep-crooke was brought back again to his fathers house: So the Lord by this meanes doth bring home many that haue erred from the way of truth, and wearied themselues in the way of wickednesse. For as the carefull mother cannot see a mote amisse in her beloued child, but will immediately wash the same away. So our heauenly Father cannot endure the blemish of sinne vpon the face of his deare children, but hee will wash it presently away with the water of affliction: If

thou

thou sinnest to day, he afflicteth to morrow.

Thirdly, the Lord suffereth vs to be afflicted, that wee may the more earnestly call vpon him, and the more speedily seeke vnto him. *Mala quæ nos hic premunt, citius ad Deum ire compelluntur*: i. Aduersitie that oppresseth vs here in this world, doth make vs swiftly and speedily runne to the Lord. Gregory.

Lord, in their streights they sought thee. Susanna being ready to bee put to death, cryed out to the Lord. The Prophet Ionas being in the Whales belly, powred out his prayers to the Lord. Dauid in many of his Psalmes, being in trouble, called vpon the Name of the Lord; especially in the 130. Psal. *De profundis clamaui ad te Domine, Domine exaudi vocem meam: id est*, Out of the deepe haue I cryed vnto thee, O Lord: Lord heare my voice, &c. Esay 26.16 Dan. 13.4 Ionas 2.1. Psal. 130. 1,2.

So the Prodigall child being in a straight, sought to his father, desiring him to make him but as one of his hired seruants. Luk. 15.19

So

So the Disciples, when the ship was ready to suffer naufrage, by reason of the tempest, awaked their Master, saying: Lord, saue vs, we perish.

Mat.14.30 So Peter being ready to sinke, cryed out to Christ, saying: Master, saue me. Therefore that men may be compelled to seeke the Lord, hee sendeth afflictions vpon them, according to that of

Augustine. good S. Augustine: *A Deo premuntur iusti, vt pressi clamant; clamantes, exaudiantur; exauditi, glorificent eum: id est*: Men are therefore oppressed of God, that being oppressed, they may cry vnto him; crying vnto him, hee may heare them; and hearing them, he may deliuer them; and deliuering them, may bee glorified of them.

Fourthly, the Lord doth suffer vs to bee afflicted, thereby to try vs, whether wee will depart from him in time of trouble yea or no.

And thus was Iob tryed of the Lord: For though the Lord had permitted Satan to tempt him, his enemies to vndoe him, his children (by sudden death) to bee taken from him,

him, his body to bee afflicted from top to toe with Byles, Botches, and Sores, hauing no sound part throughout: his wife to bee an occasion of offence vnto him, who in these his distresses should haue beene a comfort to him: yet notwithstanding all this, Iob sinned not against his Maker: yea, hee was so farre from mistrusting in God, as hee sayd, Though the Lord killed him, yet would hee put his trust in him: and so farre from murmuring against him, or cursing him, as with admirable patience in them, he blessed the Lord for them, saying on this heauenly manner: The Lord giueth, and the Lord taketh away; blessed bee the name of the Lord. Iob 1.

Thus were the Apostles and the holy Martyrs tryed, who were so farre from recantation, as they willingly chose to lose their liues in tribulation. And thus were the three Children tryed in the furnace.

By affliction are the children of the Lord, and the soones of Belial discerned: Euen as crazed vessels will breake Eccles. 27.

in

in pieces when they come to the fire, and the sound onely hold out: So the wicked (like counterfaits) will bewray themselues, when they come to the faggot, and the godly onely stand to it; as we reade in the Gospell of S.
Luke 8.15. Luke: They depart from him in the time of tribulation.

Many will (with Peter) vow to follow Christ Iesus, and to sticke close to him: but when they come to Pilats Hall, a silly Mayd will make them forsweare him.

The Lord therefore afflicteth vs, to try out Faith, our Patience, our Hope, and other vertues.

Faith. Faith is exercised in affliction, by considering the causes of Gods permission, and by beleeuing most assuredly his promises concerning our deliuerance.

Hope. Hope is exercised in affliction, by assuring our selues of the rewards promised to all those that suffer patiently.

Loue. Loue is exercised in affliction, by considering the loue of Christ in suffering

sering for vs: and thereby we are prouoked to suffer for him againe.

Obedience is exercised in affliction, by conforming our wils to the will of Christ, saying with Christ, Not as we will, but as thou wilt, O Lord God of Hosts. Obedience.

Patience is exercised in affliction, by suffering quietly, willingly and cheerefully, and by welcomming them sent of God for our good. Patience.

Humilitie is exercised in affliction, by abasing our selues in the sight of God, acknowledging that they are but as flea-bitings, in respect of the torments of hel, which by our lewd liues for euermore we haue deserued. Humility.

Fifthly, the Lord suffereth vs to be afflicted in this world, that the greatnesse of his power, & the infinitenesse of his mercy might bee shewne in the deliuery of vs. 5

We reade in the Gospel of Iohn, that the Apostles hauing asked our Sauiour the reason why the man was borne blind, he answereth them; Not for his fathers, nor for his owne Ioh.9.2,3.

sin,

sin, but that the workes of God should be shewne on him: From which wee may truly gather thus much: namely, that the man was borne blind, especially to this end, that our Sauiour might haue occasion to shewe the greatnesse of his power in curing him.

Againe in the same Gospell, wee reade that Lazarus dyed to this end, that God might be glorified in raising him from death. The wonderfull power of the Lord was shewed in the deliuery of the three Children from fire, by his Angell: of Ionas from drowning, by the Whale: of Susanna from death, by Daniel: of Daniel from the Lyons, by his owne immediate power: of Eliah from staruing, by the Rauens: And our gracious Soueraigne Lord, King Iames, from the sword in Scotland, and from the Powder-treason in England by his extraordinary fauour, and wonderfull loue, which hee had to this his gracious seruant: which the Lord in mercy vouchsafe vnto him, and his Royall

Ioh. 11.

Pro-

progeny for euermore.

Thus the Lord bringeth men into deepe afflictions, that his power might bee shewne in bringing them out againe: *Dominus deducit ad inferos & reducit: id est*, The Lord bringeth to hell, and bringeth backe againe. to great afflictions, and out of them againe: *Vna eademque manus, vulnus, opemq; tulit*. The same hand that woundeth, the same hand cureth: *Vulnerat, & medetur: percutit, & sanum reddit*: i. Hee maketh the wound, and bindeth it vp: he smiteth, and his hand maketh whole. So that howsoeuer many are the troubles of the righteous in their iourney to heauen, yet the Lord powerfully in his good time deliuereth them out of all, if hee seeth it best for their good: otherwise suffering for the testimony of the truth, and the glory of his name, they shall change this life for a better.

1.Sam.2.6

Poet.

Iob. 5.18.

Thus haue I somwhat largely spoken of Afflictions, both in regard of their necessity, as they cannot bee shifted of any that run in the way of

Godlinesse, as also in regard of their conuenienсy, being more helpe then hindrance in this spirituall iourney, that so we may make good vse of thē, when it shall please the Lord to send them.

And thus much shal suffice for this third point: namely, for perseuerance in this course of Godlinesse, beseeching the Lord of his goodnesse to giue vs grace, that we may not shrinke back for feare of afflictions, but wade throrow with patience, holding out in this Race, to the end of our Race.

Text. So runne, that ye may obtaine.

The third thing in order to be spoken of, is *Præmium promissum*: *id est*, the promised reward: But before I enter into the handling thereof, one thing necessarily must bee obserued, and that worthy of annotation.

The Apostle saith not here: Seeme so to runne, that ye may obtaine: or make an outward shew of running: But, So run, that ye may obtaine.

In which speech, he excludeth all hypo-

hypocrisie, and banisheth all counterfait godlinesse from this Christian Race: For in this visible Church there are many that outwardly professe CHRIST, but inwardly serue Belial: Christians in name, but Reprobates in deede: Saints in shew, but diuels in conuersation.

Many Hypocrites there are, like painted Sepulchers, dissembling Pharises, faire without, but foule within: Lambes in apparition, but Wolues in condition: *Oues habitu,* (as saith S. Bernard) *Vulpes actu, & crudelitate lupi: id est,* Sheepe in shew, Foxes in deed, and Wolues in cruelltie. Bernard.

Mente sub agnina latitat mens sæpè lupina: Poet.

Id est, They haue Lambs skinnes, but Wolues hearts. Yea, howsoeuer they seeme to be members of Christs body, courteous and kind to the flock of Iesus, zealous louers and earnest embracers of the sincere milke of the word, running in the path of true godlinesse:

Mat. 3.7

lineſſe: yet neuertheleſſe, they are a generation of Vipers, of whom the Euangeliſt ſpeaketh, ready to ſucke out the very heart blood of the Saints of God, and rend them in pieces like rauening Wolues: they haue *Mel in ore, fel in corde: id eſt*, Hony in their mouthes, but gall in their hearts; ſugred words to intrap, but poyſoned hearts to torment: carrying themſelues like Iudas, who ſaluted his Maſter with a kiſſe, hauing the poyſon of Aſps lying vnder his lips: For

Poet.

Quando bonum ore faris, mala corde tamen meditaris,
Oſcula quæ Domino Iudas dedit, hæc mihi tu dat:

Id eſt, When men ſpeake well, and thinke ill, their kindneſſe is treaſon, as was the kiſſe of *Iudas*. And for all other enmities in the world, this is the greateſt, as ſaith Caſſiodorus: *Graueſſimum inimicitiæ eſt genus, corde aduerſarios, & lingua ſimulare deuotos: id eſt*, This is a moſt grieuous kind of enmitie, when men pretend much loue in tongue,

Caſſiod. in Pſal.

tongue, and beare much more malice in heart.

These cursed Hypocrites, these dissembling Hel-hounds, and these venemous Vipers, are the very pictures of the Diuell, and liuely representations of the old Serpent: For as the Diuell lyeth, coggeth, counterfaiteth and dissembleth: so doe these.

The subtill Serpent pretended great kindnesse to our first Parents, counselling them to eate of the forbidden fruit, that so they might see, and be as gods; but he intended their euerlasting destruction: so these crafty Fores seeme to be charitable Christians, and to giue good counsel whersoeuer they become: but yet they deuoure Widdowes houses, and that vnder colour of long prayers. Mat. 23. 14

The subtill Serpent seemeth to be an Angell of light, but yet he is a diuell of darknesse, settered with the chaines of euerlasting darknesse. So these Apes of the Diuell, do beare an outward shew of holinesse and puri- Apoc. 20.

ty: yet they are Wels without water, and clouds carried about with euery tempest, to whom the blacke darknesse is reserued for euer.

2.Pet.2.17

These Hypocriticall mock-gods may fitly be compared to Idols: For as an Idoll hath an outward shape of a liuing man, but yet hath no life at all within: So Hypocrites seeme to liue by the life of grace, yet are they dead in sinne, and rotted in corruption. They are new vpstart Gyants, hauing two faces vnder one hood: they come neere vnto God with their mouthes, and honour the Lord with their lips, but their hearts are farre remoued from him. *Deum laudant in tympano, sed non in choro:* i. They praise the Lord in the Tabor, but not in the dance: they serue God in shew, but not in truth: they beare (with the Figge-tree) great store of leaues, but no fruit at all.

Haglot. in Sap.

Esay.29.13

But alas, alas, these Hypocrites (that thus deceiue thēselues, hauing their reward on earth, which they through vaine glory, greedily look for at

at the hands of men) shall neuer obtaine a Crowne of righteousnesse, being altogether vnrighteous, but they shall haue their portion with Hypocrites, where shall be weeping, wayling and gnashing of teeth. **For the Lord abhorreth all hollow hearts, and double tongues, all outward oblations and burnt sacrifices, all outward shew and hypocriticall worship: he is a Spirit, and he will spue all such out of his mouth, as worship him not in Spirit and Truth.** *Simulata sanctitas, duplex iniquitas.* i. Counterfait godlinesse is so farre from holinesse, as it is double vngodlinesse. **I say therefore vnto thée with Saint** Chrysostome: *Aut esto quod apparés, aut appare quod es; id est,* Either be as thou seem'st, or seem as thou art.

Mat. 25. 45

Chrysost.

It is not séeming, but being that shall goe for pay: *Non auditores, sed factores legis iustificabitur: id est,* Not the hearers, but the doers of the Lawe shall be iustified: *Nec eandem profitentes, sed eidem obedientes glorificabuntur: id est,*

Not professors, but performers shall be glorified.

Woe therefore to all hypocriticall Mock-gods, that run not in the Race of Christianity, as they boast themselues by profession; they shall roare at the gates of heauen, and say: Lord, Lord, haue wee not by thy name prophecied? and by thy name cast out diuels? and by thy Name done many good workes? haue wee not professed thy Gospell, and borne the name of thine? **But because they did not the will of our heauenly Father, our Sauiour shal send them packing to hell, with a** *Nescio vos*: **professing on this manner vnto them:** I neuer knew you, depart from me, yee workers of iniquity. O yee viperous Serpents, O yee generation of Vipers, how shall ye escape the iudgement of hell?

Mat. 7. 22. 23.

Mat. 23. 23

Let euery Christian therefore beware of the leauen of the Pharises, which is Hypocrisie. Beware of false Prophets, which come vnto you in Sheeps cloathing, but inwardly are rauening Wolues: yee shall know them by

Mat. 7. 16.

by their fruits: doe men gather grapes of thornes, or figges of thistles?

Walke wisely towards them that are without, redeeming the time, for the dayes are euill. Col. 4.5.

That you may therefore preuent the damned traditions of this diuelish brood, I say vnto you, as our Sauior said vnto his Apostles a little before his Passion: Behold, I haue told you before. Mat. 24.25

Let euery Christian therefore (auoiding all counterfait and hypocriticall profession) runne in the Race of godlinesse, seruing the Lord with all his heart, with all his Soule, with all his strength, in holinesse and righteousnesse all the dayes of his life.

God calleth for our hearts: My sonne, giue me thy heart: **The Lord** (as saith S. Augustine) *Quia totum fecit, totum exigit: id est,* Because hee made all, hee will haue all: **not a piece of the heart, nor a roome in thy heart, but the whole heart, for the Lord is a ealous God: and as a ealous husband cannot indure, that his wife** Pro. 23.26 *Augustine.*

should

should giue her hart or any part thereof, to any other man: so the Lord cannot abide that we should giue any part of our heart from him: He calleth not for a stony heart, nor for a double heart; but for a fleshy heart, a heart purged by faith in CHRIST IESVS, bathed in the bloud of the Lambe, and throughly clensed by the fire of the Spirit: not an old heart, neither a corrupted heart; but a new heart, and a new Spirit: for which the Prophet Dauid begged: Create in me a new heart, O God, and renew a right Spirit within me.

Psal. 51. 10

Let vs therefore (I beseech you brethren, by the mercies of God) giue vp our bodies a liuing Sacrifice, holy and acceptable vnto God, which is our reasonable seruing of God: and let vs not fashion our selues like to this world: but let vs bee changed by the renewing of our minde.

Rom. 12. 1, 2.

In stead of dead beasts, let vs giue vp our bodies, which are liuely Sacrifices: And in stead of the bloud of beasts, which was but a shadow, and plea-

pleased not God of it selfe, let vs giue vp the acceptable sacrifice of the spirituall Man, framed by faith, to Godlinesse of life; Let vs sanctifie the Lord in our hearts, **who dayly calleth for our hearts: let vs say with** Dauid: My Soule, praise thou the Lord, and all that is within mee, praise his holy name: Let vs praise him in his Sanctuary, and in the firmament of his power: let vs praise him in his mighty acts, and according to his excellent greatnesse: let vs praise him in the sound of a Trumpet, vpon the Violl and Harpe: yea, let euery thing that hath breath praise the Lord: **And that not onely in word and in tongue, but in deede, and in truth: not in outward shew and profession only, but in our pure lines, and holy conuersations: that so running in the Race of** Godlinesse **to the end of our liues, we may be blessed for euer: and glorifying the Lord God by our holy conuersations in this world, we may be eternally glorified of the Lord our God in the world to come.**

1. Pet. 3. 23.

Psal. 103. 1.

So

Text. So run, that ye may obtaine.

3 The last thing to bee obserued in this heauenly Race, is, *Præmium promissum*: The promised reward, to all those that runne lawfully: so great a reward it is, as should stirre vp euery Christian to run in the Race of Godlinesse.

If the King of his Princely bounty would offer 10000. pounds to him that should first come at a miles end: would not thousands hazard their liues, and aduenture a surfet willingly, that they may obtaine the same? But the Lord hath offered vs a Kingdome: Yea, it is the pleasure of our heauenly Father to giue vs a Kingdome: an habitation not made with hands, nor purchased with gold and siluer, but with the bloud of the immaculate Lambe: And shall not wée labour and straine our selues with might & maine, to run the race that is appointed for vs? How wil men toile and moyle for a little trash? How will men vse all their wits, and bend all their studies to bee worldly rich? Alas,

Luke.12. Heb.13.14 1.Pet.1.18.

las, these are dung in respect of this reward: shall we not therefore much more labour for the meat that shall neuer perish, & for this glorious reward that shall neuer be taken from vs?

The greatnesse of this reward is painted out vnto vs in the holy Scriptures, by the diuersity & greatnesse of the names thereof.

For first it is called by the name of *Regnum cœlorum*: i. The Kingdome of Heauen: for there they enioy great liberty, honor, power, pleasure, glory, and all good things whatsoeuer. 1

Secondly, it is called by the name of *Regnum Dei & Christi*: *id est*, The Kingdome of God and of Christ: because that Iesus Christ (hauing ouercome death, hell, and damnation, together with all the enemies that did oppose vs in the way to heauen) doth rule there, and gouerne his Church triumphant with heauenly peace and euerlasting tranquillity. 2 Ephe. 5. 21

Thirdly, it is called by the name of *Paradisus*: *id est*, Paradise: in respect of the abundant plenty of all good and 3 Luke 23.

and pleasant things, which the Saints can either wish or possibly desire.

4 Fourthly, it is called by the name
2. Cor. 12. of *Cælum tertium: id est*, the third heauen: which is called *Cœlum Empyræum*, i. *igneum*: not in respect of fire, but in respect of the glorious light that shineth therein: For it is *Situ altissimum, quantitate maximum, naturà purissimum, luce plenissimum, capacitate amplissimum: id est*, High in situation, great in quantity, pure in nature, full of light, and exceeding large: Able to receiue ten thousand times more persons, thē there are drops of water in the sea, or sand lying by the shore.

5 Fiftly, it is called by the name of
Apoc. 21. 10. *Sancta Ciuitas*: an holy Citie, built with most precious pearles: because the company that dwell therein are holy and pure, shining in holinesse, and glistring in purity, as the portals of the burnish Sun.

6 Sixtly, it is called by the name of *Summa beatitudo*: inestimable blessednesse: Because the Saints inioy the full

full presence of the blessed Trinitie, wherein true blisse consisteth.

Seuenthly, it is called by the name of *Vita æterna*: Life euerlasting: because there shall be no more death, nor lamentation, no more crying, nor sorrow, but the Saints shall enioy these blessed ioyes, so long as God shall be God, which is for euerlasting. This is the reward promised to all those that will runne in the race of Godlinesse, holding out to the end. A large reward, and no man knoweth it, but he that enioyeth it: *Adeò magna est, quòd nequit numerari, adeò pretiosa, quòd nequit comparari, adeò diutina, quòd nequit terminari: id est*, So great is this reward, af it cannot bee numbred: so precious, as it cannot be valued; so lasting, as it is euerlasting: it is great without quantity; swéte without quality; infinite without number; euerlasting without end. 7

So great is this reward, as neither eye hath seene, nor eare hath heard of the like, neither can it bee expressed of the heart of man. *Quod præparauit*, (saith 1. Cor. 2.

Augustine. saith S. Augustine) *Diligentibus se Deus fide non capitur, spe non attingitur, charitate non comprehenditur, desideria & vota transgreditur, adquiri potest, æstimari non potest: id est,* That which the Lord hath prepared for those that loue and feare his Name, is not fully attained to by faith, neither fully retained by hope, neither fully contained by charity; it farre surpasseth the desires of men & Angels: It may be in some measure bee obtained, but valued it can neuer be. *Deus* (saith S. Bernard) *est mel in ore, melos in aure, & iubilus in corde*: i. God is honie in the mouth, melody in the eare, & ioy in the heart. *Ibi nihil intus fastidiatur, nihil foris quod appetatur; ibi rex veritas, lex charitas, possessio æternitas: id est,* In heauen there is nothing that may seeme fulsome or loathsome; out of Heauen there is nothing that may bee wished or desired, (for then were there no perfection in heauen; for, *Perfectum est, cui nihil addi potest*: i. There is perfection, where can bee no addition:) there the King is Verity, the law Charity, & possession Eternitie.

Bernard.

Saint

Saint Augustine speaking of the ioyes of heauen, saith thus: *Ibi lætitia sine tristitia, locus sine dolore, vita sine labore, lux sine tenebris: ibi iuuentus semper vigescit, & nunquam senescit: ibi dolor nunquam sentitur, nec gemitus vnquam auditur: ibi tristitia nunquam videtur, sed æternum gaudium possidetur: id est,* There is mirth, without mone; place without paine; life, without labour; light, without darknesse: there youth alwayes flourisheth, and neuer decayeth: there is no torment felt, no howling heard, no sorrow seene, but possession of euerlasting ioyes. *Augustine.*

Ibi est summa, & certa tranquillitas, tranquilla fœlicitas, fœlix æternitas, æterna beatitudo, & beata Trinitas: id est, There is great tranquillity, tranquill felicitie, happy eternity, euerlasting blessednesse, and the blessed Trinitie. *Augustine.*

O gaudium, super gaudium, vincens omne gaudium, extra quod non est gaudium: quando intrabo in te, vt Deum meum videam, qui habitat in te? id est, O ioy aboue all ioyes, farre surpassing all ioyes, without which there is no ioy: When *Augustine.*

shall I enter into thee, that I may see my God that dwelleth in thee?

This holy man Augustine, considering the greatnesse of the ioyes of heauen, sayth on this manner: *Facilius exponi potest quid non sit in cœlo, quàm quid sit in cœlo: id est*, A man may sooner tell what is not in Heauen, then what is in Heauen: for the ioyes which are there, are innumerable.

Augustine.

Euen as a learned Geometrician, finding Hercules his foots length vpon the high hill Olympus, drew out his whole picture by the proportion of the same, though farre vnequall to it: so we may ghesse at the greatnesse of the ioyes of Heauen, though far vnequall to them.

As the Queene of Sheba, hauing heard the wisedome of Salomon which before shee beleeued not, sayd to Salomon: Loe, the one halfe was not told mee: So the Saints of God inioying the vnspeakeable ioyes of Heauen, may say; It is true which we haue heard concerning the ioyes of Heauen by the mouth of preaching Ministers, but

but loe, the thousand part of them was not told vnto vs.

The greatnesse of these ioyes doe appeare in the entertainment of the faithfull Seruant into ioyes by our Lord Iesus, saying: Enter into thy Masters ioy: Our Sauiour saith not, Let thy Masters ioy enter into thee: but Enter thou into it: shewing vnto vs: that the ioyes of Heauen are so many, as the thousand parts of them cannot be contained in the soule of man.

Thus at large haue I spoken of this reward, the more to allure all men to runne in the Race of Christianitie, which is the high way to this glorious reward.

Foure things there are, that being well considered, are excellent motiues to cause men to leaue the broad way of iniquity, and to betake themselues to runne in this Race Celestiall: The day of death: The day of doome: The ioyes of Heauen, and the torments of Hell.

Let euery Christian therefore (as

he tendreth his euerlasting saluation) cast his eyes vpon this reward, and runne in the race of Godlinesse, so long as life shall last; that whensoeuer it shall please the Lord to call him out of the vale of teares, hee may (hauing his name written in the booke of Life) be welcommed into his Masters ioy, with this blessed harvest song: Come thou blessed of my Father, inherite the Kingdome prepared for thee, from the beginning of the world: To the which thrice-blessed Kingdome, he bring vs that hath so dearely bought vs, euen Iesus Christ the righteous, who hath taken away the sinnes of the world: To whom with God the Father, and God the Holy Ghost, three Persons, but one eternall and euerliuing God, we ascribe both now and euer (as is most due) all power, glory, dominion, and thanksgiuing.

Amen.

A Mor-

A MORNING PRAYER.

O Most glorious God, the Father of our Lord Iesus Christ, and in him our Father, the Fountaine of all our wel-fare, and the giuer of all grace: wee thy poore children (according to our bounden duty) are at this present assembled together before thee in Prayer, to offer vp euen from the ground of our hearts, the Morning Sacrifice of Thanks-giuing, for all thy louing mercies, and tender kindnesses whatsoeuer, bestowed vpon vs. We highly blesse thy Maiesty for electing vs in thy Christ to life eternall, before all worlds, for creating vs after thine owne most glorious Image in purity

and perfection of holinesse, for iustifying vs by the perfect obedience of thy Sonne, for sanctifying vs by thy holy Spirit: and for the hope that thou hast given vs of our future glorification with thee hereafter in Heauen. We also returne vnto thee all due and possible praise, for preseruing of vs hitherto of thine especiall goodnesse and mercy; supplying abundantly all our necessities both in soule and in body: and at this present wee heartily magnifie thy name for thy watchfull prouidence ouer vs this night, and for thy blessing vpon vs and ours, keeping vs from diuers dangers, that might iustly for our sinnes haue come vpon vs, both spirituall and corporall. O what shall wee render vnto thee for all these thy mercies done vnto vs? what are we, that thou shouldest thus respect vs? or what are our deseruings, that thou shouldest thus esteeme vs? To vs (O Lord) to vs most miserable sinners, there nothing belongeth but shame and confusion. If thou (Lord) markest strictly what

is

is done amisse, who is able to abide it? O how farre doth thy mercy exceede thy iustice? O the deepenesse of thy fauours towards vs? So vnsearchable are they, as no man can expresse them, so vn-vtterable, as no man can declare them.

And (most mercifull Father) wee humbly intreat, for thy Christs sake, the continuance of these mercies towards vs: blesse vs this day and euer with thy heauenly protection and benediction, guide vs by thine owne Spirit into all godlinesse, that wee may profitably and conscionably walk before thee in our vocations, both generall and particular: blesse vs in the house, and blesse vs in the field, blesse vs in the basket, and blesse vs in the store: blesse vs in our out-goings, and in our commings in, compasse vs on euery side with thy mercies: guard thine Angels round about vs: keep vs from the euill of this world, and euery worke of darknes; and sanctifie both our soules and bodies with thy feare to thy seruice, that as here-

tofore we haue serued the Diuell and the World by prophanenesse, so euer hereafter (redeeming the time) wee may apply our selues vnto holynesse.

To which end we most earnestly craue (O heauenly Father) the presence of thy Spirit alwayes to direct vs, the powerfull preaching of thy Gospell alwayes to instruct vs, the holy vse of thy Sacraments alway to confirme vs, that (all heresie and vngodlinesse remoued farre from vs) by these meanes sanctified vnto vs, wee may glorifie thy holy Name, by our holy conuersations in this life, and be glorified of thee euerlastingly in the life to come.

And because (by reason of our sins) instead of thy mercies we haue deserued thy furious indignation against vs: we therefore seriously begge at the Throne of thy mercy, in the meritorious mediation of Iesus Christ, that thou wouldest remoue farre from vs and our Land, all thy fearefull and heauy iudgements whatsoeuer; as famine, pestilence, sword, and the like;

and

and giue vs all grace from the King to the least, that we may be truely humbled for all our iniquities, that wee repenting vs of our euill, which is sinne, thou maist be pleased to repent thee of thy euill, which is punishment for sin.

Heare vs (O blessed Lord God) in these our Petitions, pardoning our sinnes, and granting to vs all our requests, with all other thy graces that wee stand in need of, that may make for thy glory, and the sauing of our poore soules, at the dismall day of Judgement, and that for Christ Jesus his sake: To whom with thee and thy blessed Spirit, three glorious persons, but one immortall God, we desire to returne all possible praise, power, Dominion, and Thanksgiuing, this morning, and euerlasting,

Amen.

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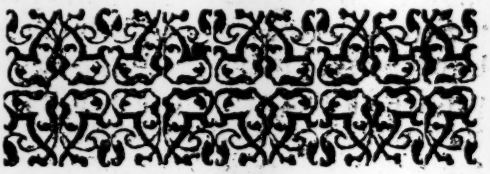


AN EVENING PRAYER.

O Most gracious God, and in Jesus Christ our most loving and most mercifull Father, the Father of all mercies, and God of all consolations: wee thy poore seruants do most humbly cast downe our selues before the Throne of thy dreadfull Maiesty, confessing and acknowledging our manifold sins, from time to time most grieuously committed against thee, in thought, word and worke: O Lord our God, we must needs confesse with mourning and sorrowing hearts and spirits, that we were all borne in sin, all conceiued in iniquity, and that all our life hitherto hath beene most fearefully corrupted,

and

and ſtained with all manner of ſinfull tranſgreſſions, to the great diſhonour of thine owne Maieſtie, to the great diſcomfort of our owne ſoules, and to the euerlaſting confuſion both of ſoule and body in thy iuſt iuſtice and iudgement in the world to come. Yea (O Lord) we cannot but confeſſe that (ſo ſoone as euer wee came into the world) thou mightest iuſtly for our ſinnes haue taken vs both body and ſoule, and giuen vs our portion in the lake that burneth with fire and brimſtone: it is thy great mercy that thou haſt ſpared vs hitherto, and not conſumed vs from the face of the earth.

To thee therefore (God of endleſſe compaſſion) we moſt miſerable wretches make our pitious mone: to thee in Chriſt Ieſus, wee come now for mercy: heare vs, heale vs, helpe vs, and haue mercy vpon vs, pardon and forgiue vs all our ſinnes, let ſhine thy fauourable countenance towards vs, and ſay vnto our ſoules that thou art our ſaluation.

Thou

Thou hast promised in thy holy and heauenly Word, that a broken and a contrite heart thou wilt not despise. Fulfill therefore now (O Lord) this thy gracious promise to vs, that are weary and laden with the affrightments of sinne, and that offer vp our prayers with grones that cannot bee expressed.

Wash vs (O Lord) in the bloud of Iesus Christ, make vs cleane within and without, by thy sanctifying and renewing grace, preserue vs both in body and soule from the guilt and punishment of all our mis-doings, assure our consciences of the same by faith, and seale vs by thy good Spirit to the day of redemption. And (heauenly Father) wee humbly intreate thee to worke thy good worke in euery soule of vs, to giue vs faith in thy promises, zeale to thy glory, loue to thy truth, obedience to thy will, care and conscience to walke vpright before thee in all our wayes, and to offer vp our soules and bodies a liuely sacrifice to the seruice of thy Maiestie, in holi-

nesse

nesse all the dayes of our life to come.

And in these our prayers, we craue also (at thy mercifull hands) thy gracious blessings for all thy faithfull Children, and elect persons, wheresoeuer dispersed, and howsoeuer distressed vpon the face of the earth; and more especially for these thy churches amongst vs, of Great Brittaine, France, and Ireland: replenish the Kings most excellent Maiestie with all necessarie graces meet for so worthy a Personage: Redouble thy gracious Spirit vpon our most hopefull Prince, and multiply thy blessings vpon all His Royall Issue. Blesse all the Nobility of our Land, all the reuerend Clergy, from the highest to the lowest; all of the ciuill Magistracy; all Schooles of learning, with the two Auiuersities of Cambridge and Oxford, and all the Commons of this Realme; shew pitty vpon all thine that are in any kinde of tribulation, or affliction, especially vpon all those that suffer persecution for thy Gospels truth: comfort all those that lye languishing in spirit,

Soule-

Soule-sicke at the heart, for remorse of their sinnes; say vnto their Soules that thou art their Redemption.

Blesse moreouer (we beseech thee) all that are deare and neere vnto vs in the flesh, as our Parents, Father, and Mother, Brother and Sister, and Kinsfolke, together with our deare Friends, and Christian acquaintance, absent, or present: Lord bee present with them, and keepe them as the apple of thine owne eye, from euery euill worke and way, to thy euerlasting Kingdome and saluation.

And (holy Father) we finally entreat thee to redouble thy gracious blessings vpon euery one of vs, at this time humbled in Prayer before thee: blesse vs bodily and spiritually, giue vnto our bodies comfortable rest and sleepe, that so wee may be the fitter to do the works of our seueral vocations before thée: and grant vnto our soules the continuall assistance of thy grace, that they may neuer slæpe in sinne, but that they may be alwaies waking and wayting for the comming of our Lord

Iesus

Iesus to Iudgement; that so Soule and body may bee preserued from the euill of sinne in this life, and from the euill of damnation in the world to come, and that for Christ Iesus his sake our sole Sauiour and onely Redéemer: to whom with thée and thy blessed Spirit, thrée glorious persons, but one Essentiall God, we offer vp all possible Thanksgiuing and praise this euening and euerlasting:

Amen.

FINIS.

Tormenting TOPHET, OR, A TERRIBLE DESCRIPTION of HELL,

Able to breake the hardest heart, and cause it quake and tremble.

Preached at *Pauls* Crosse the 14. *of Iune.* 1614.

The fifth Edition corrected and amended.

Esay 30. 33.
Tophet is prepared of old; it is euen prepared for the King: he hath made it deepe and large: the burning thereof is fire, &c.

Printed at London by *George Purslow*, and are to be sold by *John Clarke*.
1620.

TO THE RIGHT Worſhipfull and my verie *deare friends, Sir* Leſtraunge Mordaunt *of* Maſsingham *Hall*, in *the Countie of* Norfolke, *Knight Baronet, and Lady* Frances Mordaunt, his moſt louing Bed-fellow:

HENRY GREENVVOOD.

Wiſheth all increaſe of Grace in *this Life, and Eternall Life in Life to come.*

IT is, and hath beene long ſince (Right Worſhipfull) the cuſtome of the Learned, that when they commended to publike view (therein ayming at common good) their Chriſtian

pains and diuine indeuors (knowing that the truth hath and alwayes had many oppoſitions and detractions) to preſent them to men of high place, and well affected in Religion, that ſo their works might paſſe with leſſe feare, and danger of diſgrace and opprobry: I (though vnlearned) making bold to imitate their Chriſtian policie herein, haue preſumed to preſent that doctrine to your Worſhips eyes, that lately in publike place was ſounded in your eares, both of which ſenſes are great inſtruments in the furtherance of our ſoules in the way of Gods Kingdome; for as the eare conuayeth grace to the affections of the ſoule; ſo the eye bringeth much matter to the vnderſtanding of the minde; nay, the eare cannot ſo often be an Auditor as the eye

an

an Oratour to the Conſcience.

For which cauſe (your Worſhips nothing more affecting than growth in grace and Religion) I haue attempted to commend to your often conſideration, *Tormenting Tophet*: for as nothing allureth the heart to grace, more then Gods mercies, ſo nothing is more preualent againſt ſinne than his fearfull and terrible Iudgements.

If therfore your gracious Worſhips ſhall vouchſafe to accept of theſe my poore preſented pains, it will giue much content to mine own heart, &(doubtleſſe)anſwerable comfort to your owne ſoules.

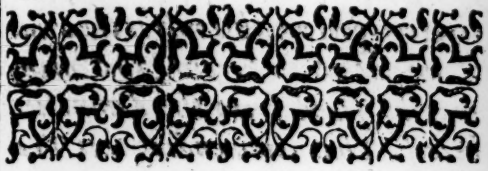
And to conclude, as the Lord hath aboundantly bleſſed your Worſhips with graces internal, & bleſsings externall; So (to vſe the words of the Apoſtle)*the very God*

of peace sanctifie you still throughout, and I pray God that your whole spirits, and Soules, and bodies, may be kept blamelesse to the comming of our Lord Iesus Christ, Amen.

From Hempsted in Essex,
Ianuary, 10. 1620.

Your Worships alwaies ready to be commanded in the LORD.

Henry Greenwood.



To the CHRISTIAN Reader.

CHriſtian Reader, I commend to thy charitable view, this terrible and lamentable deſcription of Hell, a ſubiect moſt neceſſarie in theſe dayes, wherein Iniquity hath gotten the vpper hand: *the greateſt part of mankinde laboureth of this dangerous diſeaſe; namely,* hardneſſe of heart and contempt of all grace: *I therefore for the remouing of this damnable euill, haue prepared this* Tormenting Corraſiue. *Blame me not, if I be too bitter in denouncing Gods Iudgements a-*

gainst sinne, the presumption of the time compels me, this only is the ayme of my intention herein, that many may be saued from the damnation hereof. Thus commending this Tractate to thy Christian consideration, and thy selfe to Gods most blessed protection, I rest

Thine euer-louing and wel-willing brother in the Lord,

Henry Greenwood.

Tor-

Tormenting TOPHET,

Or,

A terrible deſcription of Hell, *able to breake the hardeſt heart, and cauſe it quake and tremble.*

Eſay. 30. 33. Tophet is prepared of old; it is euen prepared for the King: hee hath made it deepe and large: the burning thereof is fire and much wood: the breath of the Lord like a Riuer of Brimſtone doth kindle it.

Albeit the LORD in the beginning created man in glorious manner, *omnino ad imaginem ſui, ratione ſapientem, vita innocentem, dominio potentem,* altogether after his owne moſt glorious Image,

mage, in purity, and in perfection of holinesse both in soule and body, **yet withall he gaue him** *naturam flexibilem*, a mutable and changeable nature; **creating him** *in potestate standi, seu posse cadendi*: in power of standing, and in possibility of falling: **power of standing, that he had from God his Creator, possibility of falling, that he had from himselfe, being a creature.**

Augustine. **A reason whereof S.** Augustine **giueth in his booke of** Confessions: **Because the Lord created man** *ex nihilo*, of nothing: **therefore he left in man possibility to returne** *in nihilum*, into nothing: **if he obeyed not the will of his Maker.**

Basil. **And as** Basil **saith,** *Si Deus dedisset* Adæ *naturam immutabilem, deos potius quàm homines condidisset: id est*, If God had giuen *Adam* an immutable, and vnchangeable nature, he had created a God, not a man: **for this is a maine truth in Diuinity,** *immutabiliter esse bonum, proprium solius est Dei: id est*, to bee immutably, and vnchangeably good, only proper to God.

Adam

Adam therefore being thus created, that he might either stand or fall, by the Diuels subtill suggestion, and by the abuse of his owne free will receiued a double downe-fall, the fall of sinne by disobedience, and the fall of death by sinne, the last fall, being the wages of the first fall, as ye may read Rom 6. last verse: The wages of sinne is death. Rom.6.23.

The Lord therefore hauing pitty vpon this his miserable estate, vouchsafed in his Sonne to shew mercy vpon some by election to saluation: as to shew iustice vpon other some by reprobation to damnation.

According to which irreuocable decree, the LORD hath prepared euen from the foundation of the earth, answerable places: a glorious habitation for the one, and a terrible dungeon for the other.

Which generall truth is confirmed in the words of my Text, hauing particular reference to the reprobat Assyrians. For, as the Lord in his mercy doth promise in this Chapter to his peo-

people repenting them of their sins, manifold blessings, spiritually and corporall, temporall and eternall: so doth he threaten in his iustice terrible vengeance to their enemies, the Idolatrous Babylonians and Assyrians, not only temporall, but also eternall, not to the meane subiect alone, but to the King himselfe; saying: Tophet is prepared of old, it is euen prepared for the King, &c.

Not to insist therefore too long vpon introductions, lest it should be said to me, as once a slowting Cynick sayd to the Citizens of Myndus, a little City with great gates: Shut your gates, lest your City run out: I come to the Text it selfe, which containeth in it a terrible and lamentable description of Hell, prepared of old, for the tormenting of all vngodly people of the world, of what estate or condition soeuer they be, euen for the King. For Tophet is prepared of old, it is euen prepared for the King, &c.

In

In which terrible Description of Hell, I obserue so many seuerals, as the Beast had heads in the Reuelation, that must be tormented in her. Reu. 13.1.

First, the certainty of this place of torment: Tophet is prepared of old.

Secondly, the parties for whom: for all vngodly wretches: yea euen for the King: It is euen prepared for the King.

Thirdly, the impossibility of getting out, once in: He hath made it deepe.

Fourthly, the great number that shall be tormented in her: expressed in this word, Large.

Fiftly, the extremity and bitternes of the torments of Tophet: the burning thereof is fire.

Sixtly, the eternity and euerlastingnesse of the torments of Tophet: much wood, **so much, as shall neuer be wasted.**

Seuenthly, the Authour or inflictor of these fearefull tortures: and that

that is the Lord offended: in these words, The breath of the Lord like a Riuer of brimstone doth kindle it: wherein I note the seuerity of God against sinne and sinners.

The first part.

The certainty of this place of torment is here described by three: by the Name, by the Act, by the Antiquity.

First, by the Name: Tophet.

Secondly, by the Act: is prepared.

Thirdly, by the Antiquity: of old.

Tophet is prepared of old.

Tophet.

This Tophet was a valley neere vnto Ierusalem, *iuxta piscinam fullonis & agrum Acheldema, ad austrum Sion*: that is, Neere to the Fullers poole and the field Acheldema, on the South side of Sion: Called also Gehinnom, the valley or dale of Hinnom: *Quia locus iste in prædio erat viri cuiusdam Hinnom dicti*: Because this place was in the possession of a certaine man called Hinnom: as saith Aretius. In which place the Iewes (following the cursed example of the Ammonites) did sacrifice their children in the fire to the Idoll Moloch, *Quem pro Mercurio colebant*: whom

Aretius.

whom they worshipped for Mercury, as saith Montanus: or rather, *pro Saturno colebant*, for Saturne, as saith Scultetus: *Quem Poetæ proprios fingunt deuorasse filios*: whom the Poets fained to haue deuoured his owne Children.

Montan. in Esay.

Scultet. in Esay.

This Moloch, was *Idolum æreum, concauum, passis brachijs, ad excipiendos infantes sacro nefario destinatos, subiectis prunis torrendos*: that is, A brazen Idol, hollow within, his hands spred abroad to receiue Infants, that were through their cursed Idolatry tortured in the fire, and sacrificed to him, as writeth Scultetus. Snepffius describeth this Idoll on this manner: *Idoli statua erat cuprea (sic enim annotarunt Hebræi) porrigens brachia ad excipiendos pueros*: that is, This Idoll was made of copper (so the Hebrewes haue obserued) stretching forth his hands to receiue those massacred children.

Scultet. in Esay.

Snepffius in Esay.

The Iewes more at large write of him, that he was of great stature, and hollow within, having seuen places or chambers within him: the first, to receiue meale offered: the second,

Descriptio Moloch.

Turtle

Turtle Doues: the third, a Sheepe: the fourth, a Ramme: the fift, a Calfe: the sixt, an Oxe: the seuenth, a Child: he was faced like a Calfe, imitating the idolatry of Egypt: his hands were euer stretched out to receiue bribes and gifts: his Priests were called Chemmarims, because they were smoked with the incense offered to Idols, of whom ye may reade 2. King. 13. 5. Hos. 10. 5. Zephan. 1. 4.

2.Ki.23.15.

This Tophet or valley of Hinnom was put downe by good King Iosiah, and in contempt therof, dead carrions and the off-scowrings of Ierusalem commanded to be cast therein.

The Iewes report, that in Tophet there was a deepe ditch, which they callled *Os inferni*, the mouth of Hell, which neuer could be filled: into which the Chaldeans hauing slaine the Israelites, threw them.

Ier. 7. 32.

For the deriuation of this word, some think that it is deriued *à Tophis lapidibus pretiosis in modum Punicis, inter quos nutrichatur ignis*: that is, Of the Topaze stone like the Pumicke, in which

which fire was nourished: but this derivation is farre fetcht and faulty.

But for most certaine, Tophet is derived of that Hebrew Toph, *quod tympanum sonat:* which signifieth a Tabret, or loud instrument: because, when they sacrificed their children to Moloch, they did *tympana pulsare, ne exaudirent eiulatum liberorum qui comburebantur: id est*, Smite vpon the tabret, that they might not heare the lamentable screeching of their children in the fire; as sayth Piscator.

Tophet vnde.

Piscat. in Esai.

So that by a certaine Simile, the Spirit of God doth here compare hell to Tophet: for as in Tophet there was lamentable screeching of the children in the fire: so in hell there shall bee screeching and screaming, weeping and wayling for euermore.

How *Tophet* taken for hell.

Hell hath many names in like respects: as it is called TARTAROS of TAROSSO, to terrifie: because of the terrors thereof.

TARTARAS TO.

It is called HADES of the primitiue particle A: FEIDEIN not to see: a place without light: which expresseth the

HADES.

Chytreus in. 20. ca. Apoc. numero 7. de pœnis impiorum.

Auernus.

dolour of Hell: as sayth Chytreus.

It is called *Auernus*: *absq; vera temperatura*: without true temperature: for there the freezing cold shall not mitigate the scorching heat, nor the scorching heat the freezing cold.

And here it is compared to Tophet, in regard of the terrible tortures, and pitious out-cryes of the condemned.

Simile.

Vt per hortum voluptatis, Paradisi scilicet, sedes beatorum figuratur: ita per hunc locum terroris, Tophet, *scilicet, infernus describitur*: that is: As by the garden of pleasure; namely, Paradise, the place of the blessed is figured: So by this place of terrour; namely, *Tophet*, the dungeon of hell is described.

Obseru.

From which fearefull Metaphor, we may iustly make this our obseruation: namely, that Hell is a most lamentable and wofull place of torment, where (in regard of the extremity of torments imposed vpon the damned) there shall bee scrèching and screaming, weeping, wayling, and gnashing of teeth for euermore: and this is Tophet.

Where

Where torment shall be vpon torment, each torment easeleſſe, endleſſe, remedileſſe; where the worme shall be immortall, cold intolerable, stinch indurable, fire vnquenchable, darkneſſe palpable, scourges of Diuels terrible, and screcching and screaming continually: and this is Hell.

In hell (saith S. Auſtine) there is *vermis conſcientiæ, ignitæ lachrymæ*, and *dolor ſine remedio*: that is, The gnawing worme, the burning teares and sorrow, that can neuer be eased. *August.*

And againe, hee saith in his third *Tom. de Spiritu & Anima: Ibi erit metus, & mœror: luctus & dolor: tunc verè nihil lugere erit niſi flere, quia pœnitere tunc nulli poterit valere: ibi erit tortor cædens, vermis corrodens, ignis conſumens*: that is, In hell there is howling and horror, sobbing and terror: where weeping helps not, and repentance boots not: where is paine killing, worme gnawing, and fire consuming. *Aug. 3. tom. de Spiritu & Anima.*

Vermis & tenebræ flagellũ, frigus & ignis: Dæmonis aſpectus ſcelerũ, confuſio luctus. *Poeta Tertul. in Apologet.*

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Tertullian in Apologetico, ſpeaking of

Hell, sayth thus: *Gehenna est ignis arcani subterraneus ad pœnam thesaurus*: that is, Hell is a treasure of secret fire kept vnder the earth to punish withall. The truth of this heauy report Diues with the residue of the damned, doe finde by wofull experience, who still cryes out, I am tormented in this flame.

This is miserable Tophet, prepared for all vngodly people of the world.

Vse 1. The meditation of these torments should breake our stony hearts in pieces, and strike vs into such a dismall dump, as was Baltazar, when he saw the hand-writing on the wall against him: these should bee an extractiue force and power, to drawe grones from our harts, teares from our eies, and sins from our soules.

Dan. 5. 5.

Grauia peccata grauia desiderant lamenta: Great sins require great lamentations: Sweet meat must haue sowre sawce: sin must haue mourning, eyther here by attrition Legall, and contrition Euangelicall, or else hereafter wee shall be cast into Tophet, where we shall lye screching and screaming continually.

Plan-

Plangite igitur plangenda: Bewaile your sinnes therefore that ought to bee lamented. *Estote tam proni ad lamenta, sicut fuistis ad peccata*: Be as prone to lamentation, as euer you were to transgression, as prone to lament them, as euer ye were to commit them. Gregor. Isiodor.

In a booke inscribed *De natura rerum*, I reade of a Byrd called *Auis Paradisi*: the Bird of Paradise: which is so called in regard of her splendid and excellent beauty: which Bird being taken in the snare of the Fowler, doth *ingemiscere ac lacbrymare dies noctesque*: mourne and lament night and day, vntill she be restored to liberty: So wee that were once *Aues Paradisi*: Birds of Paradise, but now captiuated in the thraldome of sinne and Satan: and lyable to this tormenting Topher, should neuer cease mourning and wayling, vntill wee bee restored to Grace againe. Lib. de nat. rerum. Simile.

Blessed are you that haue grace thus to mourne, yee shall bee comforted: the Lord will wipe away, as all sinnes from your soules, so all teares

from your eyes in the Kingdome of saluation.

Vse 2. Againe, the consideration of this terrible Tophet should cause vs willingly to imbrace the counsell of the Psalmist: To stand in awe and sinne not: And worke in our hearts that feare spoken of in the Gospell of Matthew, Feare him that is able to destroy both body and soule in hell: This terrible report should strike vs into a threefold feare.

Psal.4.4.

Mat.10.28

Feare to be deprived of the grace of God.

Feare to be excluded the loving presence of God.

Feare to be tormented in the Lake vnquenchable.

Exemplum. It was the practice of an holy man, who saith: I feare him that is able to damne both body and soule: I tremble at Hell: I tremble at the Judges countenance, which is able to make all the Angels and powers of Heaven to tremble: I tremble at the voyce of the Archangell: I tremble at the roaring deuils: I am afraid of the gnawing

ing worne, the smoke, the vapour, the brimstone, the darknesse, the burning: Ah wo is me that am the sonne of bitternesse, indignation, and eternall weeping.

This made Paul indeuour to keepe a cleare conscience both towards God and man. Act.24.16.

This made Ierome afraid to offend: Whether I eate or drink (saith he) or whatsoeuer I do else, me thinks I heare this saying sounding in mine eares, Arise yee dead, and come to Iudgement, Arise yee dead, and come to Iudgement: Which when I consider, it makes mee quake and shake, and not dare to commit sinne, which otherwise I should haue committed.

And what is the cause (I pray) that wicked wretches runne into all excesse and ryot of sinne as they doe? Is it not because they lay not to heart this tormenting Tophet? witnesse else the Prophet Amos, who saith: that they put off from them the euill day, and boldly approch to the seates of iniquity. If putting off the remembrance of Amos 6.3.

the vengeance to come, wil make men dissolute and wretchlesse, then surely laying to heart the inutterable torments of Tophet, will bee a notable meane to reclaime men from all vngodlinesse.

But if men wil harden their harts, above the hardnesse of an Adamant, and wil not be moued, neither by mercies nor iudgement: let all such know that Tophet groneth for them, where they shall howle and yell in fiery torments for euermore.

Thus much in a word for the word Tophet.

The second obseruable for the certainty of this place of torment, is the Act or thing done, in these words: Is prepared. *Parata Tophet, non paranda*: It is not sayd, That *Tophet* shall bee hereafter prepared, or it is now preparing; but it is already prepared: Tophet is prepared.

Is prepared.

The malicious diuell laboureth nothing more, then to perswade men that there is no such place of torment, that so the more easily hée may leade them

them thither, as the thiefe is led to execution with a bayle before his eyes. But for the truth hereof, let these things following duely be obserued. *Simile.*

As a princely magnificence requireth that a King haue a beautifull Palace for the best sort of men, and a dismall prison for the rebellious: So the King of kings hath a glorious Palace, wherein are many mansions for his Saints, and a dark and loathsome dungeon for the Diuell and his Angels. *Simile.*

The law of nations requireth that Malefactors for their offences bee banished for euer: so the Lord doth banish from his gracious presence all the vngodly of the earth into the fearfull Iland of hell.

The Cicilian Ætna, called at this day, *Gibello Monte*, where roarings are heard, and flames of fire are seene: the flashing of Vesuuius; the cracking, as it were, of fire in a Furnace in the Marine Rocke of Barry: what doe all these presage, but assure all those that feare the Lord (besides his counsell re- *Aetna.*

uealed

uealed in his word) that Tophet is already prepared.

Againe, in all things naturall and supernaturall, there is an opposition, there is a contrariety: there is good, there is euill: there is light, there is darknes: there is ioy, there is sorrow: there is a Heauen, and therefore there must be a Hell, into which the soules of the reprobate shall bee carried when they dye, by the black & grisly angels.

Againe, the Scripture speaketh euery where of this place of torment:

Mat. 5. 22. Whosoeuer shall say, Foole, shall bee worthy to be punished with hell fire.

Mar. 9. 43. 35. 47. Againe, It is better for thee to goe into the Kingdome of God, with one foot, with one hand, with one eye, then hauing two feet, two hands, and two eyes, to be cast into Hell fire.

But that of the 25. of Mathew is very pregnant for this purpose, where the word it selfe is vsed:

Math. 25. Goe from me yee cursed, into euerlasting fire: which is prepared for the Diuell and his Angels.

This doctrine meeteth with all Atheists

theists that say, There is no heauen, no hell, no God, no Diuell: As that noted fools that said in his heart, There is no God. *Refut. Atheist.* Psal.14.1.

With all Epicures, that think there is neither time nor place, either of heauen or hell after death: that sung that cursed Epitaph of Sardanapalus. Epicure. Esa.22.13.

Ede, bibe, lude, charum præsentibus exple *Poet.*
Delitijs animum: post mortem nulla voluptas:

Eate, drinke, and bee merry; for after death there is no pleasure: They say true, for after death they shal find smal pleasure in Tophet.

This Doctrine conuinceth also all heretikes that deny both Resurrection and Judgement, nineteene seuerall sorts whereof are reckoned vp together all on a row by that learned writer Danæus: the Appellites, Archontikes, Basilidians, Bardesanists, Caians, Carpocratians, Cerdonians, Heraclites, Hermaines, Marcites, Marcionites, Ophites, Proclians, Symonians, Saturninians, Sethians, Seuerians, Selucians, and Valentinians. Heretike. *Danæus.*

Saxing

Vse 1. Seeing then that Hell is already prepared, and standeth ready to receiue to torment all that worke iniquity: seeing there is but a twine thred betwixt the soule of a sinner, and this scorching flame: O how should this prepare vs for the Kingdome of Heauen! *Paratis patet ianua, imparatis clauditur*: that is sayd for Heauen: The prepared Virgins enter in, the imprepared not.

Imparatis patet ianua, & paratis clauditur: and this is sayd for Hell: The imprepared enter, the prepared not.

But, alas, the presumptuous security of this our age: men liue as though there were no Hell: or if there be, as though it were afarre off, and yet notwithstanding it followes them as neere as the shadow doth the body: Death and Hell both follow close the person of euery sinner, Death to deuoure the body, and Hell to swallow vp the soule.

Reuel.

Yet for all this, the wicked will sport themselues in their sinnes, and iouiall be in their iniquities: but mark the

the end, *Nouissima illarum est mors*: the end of these wayes is death: as well noteth that iust and vpright man Iob: they reioyced in the sound of Organs, and in a moment they goe downe into Tophet: they say, Peace, peace, when Tophet is prepared to take away their soules. Iob 21. 12, 13.

O that careless people would consider this: it would make them liue so precisely, as though it were the last moment they had to liue: it would make them cry out in the terrours of their soules with the Iaylor, O, what must I doe to be saued from the damnation of *Tophet*. Act. 16.

The third thing obseruable for the certainty of this place of torment, is the antiquity of the same: Of olde. Of old.

Non casu aut fortuna parata erat Tophet, *sed certo iudicio omnipotentis definita*: that is, *Tophet* was not casually prepared, but in the determined counsell, and decreed purpose of God: not lately founded, but from the foundations of the earth, before man or Angell was created.

For

For Hels antiquity, I referre you to the second of Peter, Chap. 2. vers. 4. where it is sayd: If GOD spared not the Angels that fell, but cast them downe to hell. Now they could not be cast into that which was not: therefore Hell was ordained before the fall of Angels: for the Lord (who beholdeth all things past, present, and to come; *vno actu, vno ictu, simul, & semel*, at one and the selfe-same present) foreseeing what would become of Angels and Men, preordained answerable places: for those whom he hath elected in Christ, Heauen hee hath created of old: and for those whom he hath left to glorifie his Iustice, Tophet is prepared of old.

2. Pet. 2. 4.

Note. Where we plainely see, that the Lord hath irreuocably decreed of the state of Angels and men, before all worlds, for Heauen and for Hell: as there are but two wayes, so there are but two ends, Saluation and Damnation, Heauen and Hell.

Error Romæ. Idle is the opinion of Rome concerning their *intermedia loca*, middle

dle places, twixt Heauen and Hell.

The peruerting Papist hath added to Topher three subterrestriall places more: *Purgatory, Lymbus Infantum, Lymbus Patrum.*

Purgatorie, for those that dye in their veniall sinnes, and light transgressions: and for those which haue their sinnes remitted, but not satisfied for the punishment. Purgatory

Bell. l. 2. de Purgatorio. cap. 1.

And they place this next to Topher, where there is both *pœna damni*, and *pœna sensus*, punishment of losse, and punishment of feeling: this lasteth not euer, but for a time: for it shall be dissolued at the comming of Christ to iudgement.

Lymbus Infantum, where children remaine, dying without Baptisme. *Lymbus Infantum.*

And this they place next to Purgatory; where there is *pœna damni*, but not *sensus*, the punishment of losse, but not of feeling: and this lasteth for euerlasting.

Lymbus Patrum, where the Fathers were before Christs comming. *Lymbus Patrum.*

And this they place vppermost: where

where there was *pœna damni*, but not *sensus*, the punishment of losse, but not of feeling: but this was dissolued long agoe, by Christs descension into hell.

Thus you see how the pope by these his lyes and popperies, thorowly proueth himselfe the most deare child of the diuell, the Author & founder of all lies. But let euery Christian take this for an inalterable truth, that there is but Election and Reprobation, grace and sin, the narrow gate, and the broad way: but two ends, Heauen and Hell; to one of these must all flesh goe.

Ioh.8.44.

Athanasius speaking to this point, sayth: *Impius in duas partes discerpitur, & vt ad duo loca discedat, condemnatur*: that is, A wicked man is distracted in two parts, & condemned to two places, his body to the Graue, and his Soule to HADES, that is, to Hell.

Athanas. de incarnat. Christi.

Seeing then that the Lord hath prepared Tophet of old, and the Decree of God is gone out vpon all flesh, either for heauen or for hell: this should hasten vs carefully to worke out our saluation with feare and trembling, and

and to make sure our Election: For what if we haue all the world, and be cast into Tophet? what shall become of vs? it had been better for vs neuer to haue been borne.

Obserue (I beseech you) the carriage of the Apostles in the Gospell, when they heard that one of them should betray their Lord and Master CHRIST, and woe worth that party that should doe that cursed act: it had been good for that party neuer to haue been borne: they were all amazed and astonied, and could not be at quiet, till they knew who should do that damnable deed: they came therefore to our Sauiour, saying: *Numquid ego, Domine?* Is it I, Lord? Another, Is it I, Lord? So we hearing, that Hell is prepared of old, and the greatest part of mankinde (as shall bee shewne hereafter) shall bee swallowed vp of her: Oh, this should make vs carefull, first, and aboue all things to seeke the Kingdome of God, and the righteousnesse thereof, that wee may see our selues in the number of those few, whose

Mat.14.19

Mat.6.

names are written in the booke of Election, and not in the number of those that shall be tormented in Tophet.

Psal.132.3. Let vs resolue with the Psalmist, not to suffer our eyes to sleepe, nor our eye-lids to slumber, nor the temples of our head to take any rest, till wee haue found the saluation of our God, our soules sealed to the day of redemption, and freed from the damnation of Tophet. But where is this religious care and godly resolution? O the dissolute and desperate course of this our sinfull age! men put their saluation to a hazzard with Ludouike, *Si saluabor, saluabor: Si damnabor, damnabor*: that is, If I be saued, I be saued: If I be damned, I bee damned, there is the care that I take.

Ludouic.

In the feare of God, I earnestly beseech you, aboue all things to make sure your Election, and that by your Vocation: your Vocation by your Justification: your Justification by your Sanctification, the reward wherof will be eternall Glorification.

Rom.8.

2.Pet.1.5. Ioyne vertue with your Faith: with

with vertue, knowledge; with knowledge, temperance; with temperance, patience: with patience, godlinesse; with godlinesse, brotherly kindnesse; and with brotherly kindnesse, loue: Labour hereby to make your Calling and Election sure; for if yee doe these things, ye shall neuer fall into the vengeance of Tophet.

The second part of this Text, are the parties for whom Tophet is prepared, and that is for all vngodly people of the world, of what estate or condition soeuer they be: It is euen prepared for the King. — The second part. — It is euen prepared for the King.

These words in particular haue reference to blasphemous Senacherib, who was slaine of his two sonnes in a Temple of Nineueh, worshipping his god Nisrosh: and in generall, it extendeth to all idolatrous Kings, Emperors and Superiors whatsoeuer. — 2.Re.18. 30.

Here then first we see, that no person, in what dignity soeuer he be, by his eminent place, is exempted from Hell. — Obseru.1.

Diues, a great personage, yet tormented — Luke 16.

Wisd. mented in those flames: *Quid profuit sibi superbia? quid diuitiarũ copia?* What hath pride profited him? or what hath the pompe of riches done him good? Alas, these could not saue his Soule: Psal.49.67 For (as sayth the Psalmist) a man by his riches cannot redeme his brother, he cannot giue his ransome to God: so precious is the redemption of soules, and their continuance for euer.

And in Samuel we read, That kings are not exempted from the iudgments of God: 1.Sam.12. 25. If yee doe wickedly, yee shall perish, and your King.

In the first Epistle to the Corinths, wee may read, who they are that are threatned with Tophet: neither fornicators, 1.Cor.6.9. nor Idolaters, nor adulterers, nor wantons, nor theeues, nor couetous, nor drunkards, nor extortioners shall inherit the Kingdome of God: This is spoken of Kings, as well as Reu. 21.8. of others. And in the Reu. wee finde, that the fearefull and vnbeleeuing, the abominable, murtherers and whoremongers, and sorcerers, Idolaters, and all lyers shall haue their part in the

the Lake that burneth with fire and brimstone: and this is spoken of the King, as well as of the Begger: for the Lord in iudgement fréeth from hell, not according to place, but grace: not outward condition, but inward disposition.

Nay moreouer, great men, Noblemen, and mighty Princes, are not only lyable to Tophet, but the greatest part of them shall to the diuell: Not many wise men, nor many mighty, not many noble are called: for as God would haue all men saued, and come to the knowledge of the truth. i. some of all sorts, some Iewes, some Gentiles, some Kings, some Nobles, some Preachers, some Rich, some Poore: so of all these the greatest summe goe downe to Tophet. Yet for all this, great men must not bée reproued forsooth, the truth that maketh against them, must not be imbraced of them.

1.Cor.1.26
1.Tim.2.4.

Abner could not abide to heare Isbosheth tell him of his going in to Rizpah his father Sauls Concubine

2.Sam.3.

Ahab hated Micaiah the sonne of Imlah,

1 Kings 22.

Imlah for not prophesying (as he said) good vnto him.

The people cryed out in Esayes
Esay 30. time: *Dicite nobis placentia, placentia*: that is, speake pleasing things vnto vs.

Ier.11.21. The Priests and people of Anathoth threatned Ieremy to take away his life, if he prophesied to them in the name of the Lord.

Amos 7. 12.23. Amaziah said to Amos the Prophet: Goe, bee gone, prophesie in Iudah: but prophesie no more in Bethel, for it is the Kings Chappell, and it is the Kings Court.

Amos 5.10 They hated him that rebuked in the gate, and abhorred him that spake vprightly.

Mica.2.11. The people in the time of Micah, liked them well that prophesied to them of Wine and strong Drinke. I pray God that the great Ones of this Land be not tainted with this corruption.

Well, for mine owne part, I had rather be stormed against for preaching Tophet to you here, then ye should curse mee in Tophet hereafter, for smoothing and flattering you.

Yet

Yet this reprehension of great men, I would wish it might be done in wisdome and humility: which I beseech you, O King, by the tender mercies of God, reforme these and these things: for some in this case are indiscreet and too too sawcy, and rather exasperate the hearts of their hearers against them, then winne them to the Lord by their exhortation. Rom.12.1.

If then Kings and great men bee not exempted from Tophet, what should this worke in them but obedience to that counsell of the Psalmist, Bee wise now therefore, O yee Kings, serue the Lord in feare? Looke vp to heauen, acknowledge your selues subiects to a greater. *Vse.* Psal.2.

As the Lord hath honoured Kings aboue others, so hee looketh for a greater returne of honour from them than from others: for where the Lord gineth much, there the Lord requireth the more.

Kings and Princes are the Keepers of the two Tables of the Law of God: and to them is committed from God Deu.17.18

the gouernment both of Church and Common-wealth: they must therefore be carefull that the Word may runne very swiftly throughout euery Angle
Psal.147. of their Realmes: So shall God gaine an vniuersall glory, and Kings themselues a more stable subiection.

Esay 49.23 Kings and Queenes are called nursing Fathers, and nursing Mothers: and al to commend vnto them the care they should haue of Gods glory, and the good of their people.

Ios.24.15. Iosua was such a Ruler, that remained resolute and constant in the worship of God to his liues end.

1.Ch.15.1. *Dauid* prepared a place for the Arke of God, & was carefull for the Church of the Lord.

2.Ch.17.3. ch.29.1,2. ch. 34.1,2. Ichoshaphat, Ezechias and Iosias were reformers of their Kingdomes, enemies to idolatry, and graciously defended the Word of God.

And blessed be God for our Kings most excellent Maiesty: who is maiesticall in his place: in religion zealous: in life vertuous: and in mercy abundantly gracious: The Lord increase his

his graces in him: the Lord anoint him with the oyle of Holinesse aboue his fellow Princes: and the Lord keepe him from this terrible Tophet: and let all people that beare good will to this our English Sion, to this my Prayer say, Amen.

It is euen prepared for the King.

Secondly, we may here perceiue with Peter; that verily there is no respect of persons with God in iudgement: he iudgeth the rich as the poore; the father as the child; the master as the seruant; the King as the begger: as the Prophet Dauid sayth, With righteousnes shall he iudge the world, and the people with equity. Obseru. 2. Acts 10.

Though wickednesse among men, be in the place of iudgement; yet the Lord our God will deale iustly Eccl. 3. 16.

Though among men there is respect of persons to be had, without which a confusion would (and this is necessary to be vrged, for men are full of contempt, and so sawcy with them of superiour place and authority:) yet when all shall be summoned before the tribu-

tribunall of God, the Lord will indifferently procéede to iudgement without any respect of persons.

Vse. And this should not only pull down the haughty minds of the noble (who think for their greatnesse here, it will bée easier for them hereafter than others:) but also this should bee an vnalterable president to all Iudges of the world.

As they sit in Gods place, so they should imitate the Lord in iudgement: this should make them obey the counsell of the Lord deliuered by the Prophet Dauid: Bee learned yee that are Iudges of the earth.

Psal.2.

O the care that Iehosaphat toke for iust and righteous iudgement! after he had made Iudges, and set them in euery City of Iudah, hee gaue them this charge: Take heede what ye doe, for yee execute not the iudgements of man, but the iudgements of the Lord, and the Lord will bee with you to preserue you, if you doe iustly, but to confound you if you doe vniustly: wherefore now let the feare of the Lord bee vpon

2.Ch.19.1, 6,7.

vpon you, take heede and doe it: for there is no iniquity with our God, nor respect of persons, nor receiuing of rewards.

O that this gracious counsell were entertain'd of the Iudges of this land; then we should not heare of so many complaints in our Land as we doe: then we should not haue cause to complaine with the Prophet, That iudgement is turned backward, and iustice standeth a farre off: that truth is gone, and equity no where to bee found: **then we should not haue so many begger'd by the Law, as dayly are: Law was neuer made to vndoe men, but to compell men to doe well: it was made to curb the vnruly, but not to begger the innocent: it is growne to this saying** now a dayes, **I had rather lose it, being my right, then go to law for it; why, what is the cause? O because of** rackt fees, close bribes, and the perpetuity of attendance. Esay 59.14

Iudicate secundum iustitiam, Iudge, iudge, O ye sonnes of men, according to righteousnesse: **let your iudgement be**

be in { *veritate*, in truth.
iudicio, in iudgement.
iustitia, in righteousnesse.

I pray God it may neuer be sayd of our Iudges of England, as once was sayd of the Iudges of Israel; The Lord looked for iudgement, but behold oppression: for righteousnes, but behold a crying.

Esay 57.

Let there not be found in a Land where the Gospell dwelleth, such Iudges as were those that killed innocent *Naboth*.

1.King.21.

Let none be like the sonnes of Samuel, That turned aside after lucre, and tooke rewards, and peruerted the iudgement.

1.Sam.8.3.

The duty of Iudges is notably set downe in *Exod.* 23. Thou shalt not receiue a false tale; Thou shalt not ouerthrow the truth for the multitudes sake; Thou shalt not ouerthrow the right of the poore in his suite: Thou shalt keep thee from a false matter: Thou shalt take no gift: for the gift blindeth the wise, and peruerteth the words of the righteous.

And

And this charge is continued in Leuiticus: Yee shall not doe vniustly in iudgement: Thou shalt not fauour the person of the poore, nor honour the person of the mighty, but thou shalt iudge thy neighbour iustly. Leu. 29. 15

A Iudge must be *Scientia potens*, **and** *Virtute valens*: i. Able in learning, and zealous in liuing: **by the one, he shall** *discernere inter allegata*, Discerne betwixt causes propounded: **by the other,** *disrumpere iniquitatem*, without hinderance punish and confound all manner of iniquity. *Judicis officium.*

In all your iudgements let these be aymed at; the glory of God, the righting of wrong, the suppression of euill, and the maintenance of truth.

Be zealous for the glory of our God; and let the good lawes that are, be duly and impartially executed.

It was a great commendation that was giuen to Seleucus **Gouernour of the** Locretians, **who hauing made this Law against whoredome,** That whosoeuer committed the act, should lose both his eyes: **his sonne being taken** *Seleucus.*

taken in the fact, was not pardoned, though the Citizens begged it earnestly: but hee caused one of his sonnes eyes to bee pulled out, and one of his owne eyes: So hee shewed himselfe a mercifull Father, and a iust Iudge.

O that wee had the like Lawes against this and the like most odious offences, and that they were as strictly executed: that many hereby may bee saued from Tophet.

The Lord guide that honorable assembly in Court of Parliament, that they may all ioyne with one voyce and spirit, for the banishing of Popery, the reforming of iniquitie, and maintaining and countenancing of the Word of Truth, and painfull Preachers of the same.

And you (my Honourable Lord) as you haue begunne well, in reforming many foule abuses in this Citie, so in the zeale of the Lord, Prosper with your glory: ride on with the Word of Truth, Meekenesse, and Righteousnesse, and your right hand

Psal. 45.

shall

shall teach you terrible things.

Thus am I bold to cast in among you, the silly myte of my counsell, meerely of Christian charitie, that ye may neuer taste of the wofull damnation of Tophet.

The third part of the description of Tophet, is set downe in these words, He hath made it deepe.

The third part. He hath made it deepe.

Many from these words doe goe about to proue the locall place of Hell, concluding it to be below: as from the signification of Sheol also.

Sheol is taken for a Pit, or Graue, or Hell: the state of the dead, the place of the damned spirits.

Sheol.

In the Scriptures, sometimes it is taken for the Graue, and sometime for Hell: so is HADES also.

The Septuagint translating the Hebrew into Greeke, and expressing there the sense of Sheol, vsed HADES, both for the death of the body in the graue, and of the Soule in hell.

Mercer vpon Genesis saith, That the proper signification of *Sheol*, is to signifie all places vnder the earth, and not

Mercer in c.37.Gen.

not the pit or graue alone: whereupon it is euery where opposed to heauen, which is highest of all.

Abyssus. Hell is called by the name of *Abyssus* in the Scriptures, which signifieth a deepe and vast gulfe vnder the earth, a bottomlesse pit: into which the diuels feare to bee sent: and where they are chained and bound when it pleaseth God.

Luke.8. Reu.20.

From which *Abyssus*, there is an ascent to the earth, no descent lower: Reu. 9.2. and 11.7. and 17.8. and therefore hell suspected to be beneath.

Nic. de Lyra in Esai. Because Tophet is here sayd to be *profunda*, deepe, *Nicolaus de Lyra putat esse circa centrum terræ*: Thinketh that it is about the centre of the earth.

The Apostles that preached to the Iewes, vsed the word Gehenna, from the Hebrewes, which they well vnderstood: and Saint Iames writing to the Iewes, sayth: The tongue is inflamed of Gehenna, of hell: but the rest of them that preached to the Gentiles, vsed the word HADES, which name was knowne vnto them, and they tooke it

to

to be a place vnder the earth, where the wicked after this life were punished.

Tartarus (**which is vsed for hell**) is so farre vnder the earth, as Heauen is aboue the earth, **saith** Hesiodus. *Tartarus Hesiod. in Theogonia.*

The Poet speaking of it, sayth, *Tartarus ipse bis patet in præceps tantum: id est*, Tartarus is twice as deep as Heauen is high.

The Rabbines **hold hell to be below, as** Rabbi Abraham **saith:** *Sheol makom, &c.* Sheol is a deepe place opposed to Heauen which is on high. *Rab. Abr. in cap. 2. Ionæ.*

And Rabbi Leui **saith,** *Sheol hi mattah, &c.* Sheol is absolutely below, and is the centre. *Rab. Leu. in cap. 26. Job.*

The Scriptures also place hell below, Sheol beneath is moued for thee, to meete thee at thy comming. Esay 14. 9.

Moses **calleth it the lower hell:** Fire is kindled in my wrath, and shall burne *vsq; ad infernum inferiorem*, to the bottome of hell. Deu. 32. 22

The Psalmist calleth it a deepe pit: Let him cast them into the fire, and into the deepe pits, that they rise not: Ps. 140. 10

And in another place he calleth it, the
Pit of perdition.

Iohn calleth it a Burning Lake, in
the Reuelation, which must needs be
below.

Salomon speaketh of the depth of
this place, saying; The ghests of an
harlot are in the depth of hell.

And againe, The way of Life is on
high, to auoid from hell beneath.

Thus it is manifest, that hell is be-
neath in the lowest parts of the work-
manship of God: But precisely to say
where, whether in the centre of the
centre of the world, or in the ayre, or
in the water, or vpon the earth, it is
not reuealed; neither is it needfull
for vs to know: but surely it shal be in
the most remote place from Heauen,
which is in & about the earth; for the
soules of the righteous, when they are
dissolued from their bodies, doe pre-
sently passe to the locall place of *Cœ-
lum Empyreum*: and the soules of the
damned are constrained to stay below
in the lowest Elements, where they
are & shall be tormented for euermore.

Pslm. 15.

Reu. 20.

Pro. 9. 18.

Pro. 15. 24.

*Locus in-
fernus.*

But

But if a man be to curious in this point, I would wish him conferre with Socrates, who being asked what was done in hell, said: Hee neuer went thither, nor communed with any that came from thence: By which answere he derided the curiosity of the demander. *Socrates.*

Euclides (as Maximus writeth) being demanded of one what the gods did, and with what things they were best delighted, said; As for other things I know not, but I am sure of this, that they hate all curious persons. *Maxim. serm. 23.*

But this is not the thing wee ayme at in this depth of hell.

This word Deepe doth bewray vnto vs the impossibility of getting out, once in: for God hath made hell so deepe, as there is no hope of crawling out. *Obseruatio.*

In inferno nulla redemptio: In hel there is no redemption: Therefore *Infernus ab inferendo dictus, quia ita inferuntur & præcipitantur, vt nunquam assensuri sint*: that is, Hell is said of casting in, for they shall bee so cast downe, as they *Infernus.*

shall neuer haue hope or power of crawling out.

Hugo. *Infernus* (saith *Hugo*) *est profundus sine fundo*: that is, A deepe without bottome. That party that had not on the Wedding garment, was not only cast into hell, but hee was also bound hand and foot: and all to shew the impossibility of getting forth, once in:

Mat.22.13 Bind him hand and foot, and cast him into vtter darknesse.

Simile. Now alas, if a man bee bound hand and foot, and cast into a Well fiue thousand fadomes deepe, what hope hath he of euer comming out: so hel is deep, and hee that is once tumbled in, shall neuer come forth more.

This is euident by the speech of Di-

Luk.16.28 ues, who said, O Father Abraham, send Lazarus, or some from the dead, that my brethren may not come into the like place of torment. What is the reason that Diues begged not for his owne passage from thence vnto them, who was able to haue taught the dolors of hell by wofull experience? O hee knew that that had beene bootlesse,

for

for hee saw *ingentem hiatum*, A great gulfe set betwixt Heauen and Hell, that made the passage impossible.

In earthly prisons and dungeons, a man by some or other meanes haply may get out: but hell is deepe, so deepe, as Heauen, Earth, and Hell can neuer helpe one poore soule forth.

This then well considered, should worke deepe humiliation in the soules of euery of vs, that so grace may receiue vs, & not this Deep deuoure vs. *Vse. 1.*

One depth cryeth and calleth out for another: the depth of hell calleth to vs for answerable humiliation: hee that will not bee humbled for his sinnes heere, shall bee humbled and tumbled to the deepe of hell hereafter.

God giueth grace to the humble: yea the deeper thou art in the Law, the higher thou shalt be in the Gospell: the deeper in hell, the higher in heauen: a bucket the deeper it goeth into the well, the more water it bringeth vp with it: so the deeper a man is humbled for sin, the more shall be his grace of saluation. Humble your selues there- *Simile.*

ſore vnder the mighty hand of God, that yee may be all exalted in the day of Viſitation.

Luk.18.13 **In this deep was the poore Publican, when in bitterneſſe of heart he vttered theſe words,** Lord, be mercifull to me a ſinner: **A ſinner by birth, a ſinner by life, a ſinner by thought, a ſinner by word, a ſinner by worke, a ſinner by ſinnes of omiſſion, a ſinner by ſinnes of commiſſion, a ſinner before my conuerſion, a ſinner many thouſand times ſince my conuerſion:** Lord bee mercifull to me, a lamentable ſinner.

Vſe.2. **Againe, ſeeing Hell is deepe, as once in, no hope of crawling out:** Let vs ſeeke the Lord while hee may bee found, and call vpon him while hee is neere. *Ecce nunc tempus acceptum*: Behold, now the accepted time, behold, now is the day of ſaluation.

Eſay.56.6.

1.Cor.6.2.

This life is the time wherein we muſt worke out our ſaluation with feare and trembling, if after this life we will be freed from the deepe damnation of Tophet.

The irrationall creatures them ſelues

sinnes are very carefull to take their times and seasons, as saith the Prophet, Ier. 8. 7. The Storke, the Turtle, Crane and the Swallow observe their times and seasons; there is a time when the Swallow is with vs in England, and there is a time when he takes his leaue of vs.

What silly creature in the sight of the Prouerbs, gathereth in Summer, to maintaine the poore life of it in Winter: So should we take our time; for after this life, there is neither place for pardon, nor time for repentance.

Yet for all this, golden Time is not respected, but men do put off their repentance from day to day, till at the last they sinke into the depth of hell.

Yea, the time of Grace is tedious to many, they must haue some or other carnall delight to driue it away: This death to many to attend willingly vpon the meanes of their saluation, an houre or two; but there will come a time, when they shall wish, that all their life had beene spent at the hearing of Sermons and Prayer,

as tedious as it séemeth to them now.

O the damned in hell would giue (if it were in their power) a million of worlds to haue but one houre granted them to liue on the earth againe, that so they may come within compasse of offered grace to saluation. But if yée will not heare the Lord when hee calleth to you, there wil come a day when ye shall cry, Lord, Lord, and his eares shall bée shut to your prayers, and his Iustice shall cast you into the déep dungeon of Tophet, there to remaine, till ye haue payed the vttermost farthing.

Tempus gratiæ negligere, est absolute animã perdere.

Mat. 5.26.

The 4. part And large.

The fourth part of the Description of Tophet, mentioned in this word, Large.

As the Lord hath made hell Deepe, so hath he made it Large, in regard of the great number that shall be tormented in her, as saith Oecolampadius.

Oecolam. in Esay. Obseruat.

This word is vsed in the fift Chapter of this Prophesie, Hell hath inlarged her selfe, and hath opened her mouth without measure: It hath set open her mouth, as it were with a gag, and all to receiue the great multitudes

Esay 5. 14.

titudes that shall discend into her.

It is called *Lacus magnus* in the Reuelation, 14. 9. A great Lake.

That this doctrine is too true, witnesse that of the Gospell of Mat. 20. 16. *Multi vocati*: Many are called, but few conuerted: Many called, but few chosen.

The most High made this world for many, but the world to come for very fewe. 4. Esd. 8. 1.

But some man may obiect against these Scriptures other Scriptures, to proue the great number of them that shall be saued, and so by consequence, the small number that shal be tormented in Tophet. Obiect.

Saint Mathew saith, That many shall come from the East, and from the West, and shall sit downe with Abraham, Isaac, and Iacob in the Kingdome of God: many, an innumerable company, shall be saued. Math. 8. 11

Saint Iohn in Reuelat. 7. 9. doth point out that great number that shall be saued, with that *nota stellifera*, that starry note. Behold, I saw a great multitude

titude of all Nations and Kindreds, and People, and tongues, that stood before the Throne, and before the Lambe, clothed in long white robes, and palmes in their hands: long white robes in token of purity, and palmes in their hands, in token of victory.

It may seeme by these Scriptures, that many shall be saued, and not such a multitude damned.

Answere. I answere, that though the number of the Elect be great, by it selfe considered (to the praise of Gods mercy be it spoken) yet if it bee compared to the number of those that shall glorifie Gods iustice in hell; Alas, then a remnant of Israel shall bee saued: they are but a handfull, and therefore hell must be made exceeding Large.

This great destruction of the damned in hell, is liuelily shadowed out vnto vs in the iudgements of God on earth, mingled with mercy; as in the destruction of the old world by water, how few escaped there alive? only Noah with his Family: in the destruction of Sodome by fire, how few escaped

Gen. 7.
Gen. 19. 16

there

there aliue? onely Lot with his daughters: in the destruction of Iericho by the sword; how few escaped there aliue? only *Rahab* with her family, that intertained the Israeliticall Spies. Ios. 6.22.
To come to later times, in the destruction of Ierusalem by Titus Vespasian, how few escaped there aliue? Many hundred thousands of them were starued to death, many hundred thousands of them taken captiues to the Roman Empire, some put to one death, some to another, and few escaped aliue, and those of the meaner sort, *agricolæ & vinitores*: Husbandmen, and labourers in Vineyards.

If (beloued) in the iudgements of God in this world so few haue escaped aliue, how few (thinke you) shall scape at the dreadfull day of iudgemẽt, when of euery idle word that men shall speake, a great account must bee made for the same? yea, when Inquisition shall bee made for the very thoughts of the vngodly: If the Iust shall scarce bee saued, where shall the sinner appeare? Mat. 12.36 Wisd. 1. 9.
Againe, that great is the number of

these

those that shall to Tophet, and therefore Tophet made large to giue them fiery intertainment, it appeareth in the very liues of men vpon earth: for, where there is one that commeth to the profession of the truth, truly with the sincere heart of Nathaniel: there are ten, yea twenty, yea more, that walke in the way of sinne, in the road to Tophet, without any check of conscience, remorse for their sinnes, or reclamation from their sinfull courses in the world, some in the way of Atheisme, some in Paganisme, some in Epicurisme, some in Brownisme, some in Anabaptisme, some in Mahometism, some in Papisme, yea some in Diuelisme: a matter with many teares to be lamented.

Ioh. 1.

Vse. But wouldst thou not be with this large company in this large place of torment: O then follow not a multitude to doe euill! Reuel. 18. 4. Come out from amongst them: for if thou beest partaker with them in their sinnes, thou must be partaker with thē in their punishments: Fashion not thy selfe after

ter the wicked fashion of this world: rather walke alone by thy selfe to heauen, than goe with the multitude to hell: Walke in the narrow way of grace to saluation, shun the broad and large way; for that will bring thée to Tophet, which (as thou hearest) is made exceéding déepe and large.

The fift part of the description of hell in these words, The burning thereof is fire: expressing the bitternesse of the torments of Tophet. There is great controuersie among the learned about this fire. Whether it be true substantiall fire, or fire allegorical? if it be true fire, whether it be materiall, corporall, or spirituall?

The fift part. The burning thereof is fire.

An in inferno ignis.

If it be Corporall, whether it burneth the body only, or soule and body also?

Whether there be true fire in hell? or whether these words (the burning thereof is fire) bee taken allegorically?

Quæstio 1.

Caluin would haue it taken allegorically; and thinks there is no true fire in hell.

Caluin. in Esai.

His reason is this, If Wood and the Worme be taken metaphorically, why not then the fire also?

Resolutio. 1. quæstionis

But this is no argument to prove this fire allegorical: For in the holy Scriptures, things spoken together are not alway taken in the same manner and nature: For example sake; CHRIST is called a Dore, a Vine, a Rocke, a Stone, figuratively: and doth it therefore follow, that hee was not God and Man substancially?

Luke. 22.

Againe, in S. Lukes Gospell, our Sauiour saith, I appoint you a Kingdome, as my Father hath appointed to me, that ye may eate and drinke at my Table in my Kingdome: Eating is allegorical: but will you say that the Kingdome is allegorical also?

I confesse that wood in hell is taken allegorically, but that fire is taken so, I vtterly deny.

Bulling. in Esay.

Bullinger holdeth true and substantiall fire in hell: and so do the most and best of the learned.

Gen. 19.

Christ punished with fire in this world, Sodome: and the Murmurers in

in the Booke of Numbers: Chap. 11. and called the name of that place Tabberah; because the fire of the Lord burnt amongst them. Numb. 11.

And Christ shall come to iudgement with Fire: which shall haue two properties. Esay. 66.

To burne: this propertie shall punish the wicked: to shine: this property shall comfort the Saints, as saith Theodoret. *Theod. in Psal. 96.*

And what shall hinder the being of fire in hell, when the extremity of tortures shall bee put vpon the damned? he that will not beleeue this, shall one day feele it to his sorrow.

If then it bee granted that there is substantiall fire in hell, the next question will be, Whether it bee Materiall, Corporall or Spirituall? *Quæst. 2.*

Surely Materiall fire, that is, fire nourished and maintained with wood, it shall not be: for as the flashings of Ætna and Vesuuius, and other places of the earth do burne without fuell; so shall the fire of hell do: he that is able to make the damned live without food, *Resolutio 2. quæstionis.*

is

is able to maintaine this fire without wood.

Whether then it bee Corporall, or Spirituall, (for if it bee Substantiall, it must be one of these) Gregory calls it *Ignem incorporeum*, a Spirituall fire, but that is not likely, for it passeth the nature of fire to be Spirituall: and to goe about to make it Spirituall, is to make it no fire at all.

Gregory.

But it is most probable, that it is, and shall be, a Corporall fire, with an extraordinary afflicting power, giuen vnto it, tormenting both Soule and body.

Saint Augustine affirmeth the fire of hell to be Corporall.

Augustine.

Quæst. 3.

If it bee Corporall, whether it tormenteth the body only, or both Soule and body: and how a Corporall fire should worke vpon a Spirituall substance.

Saint Bernard sayth, that *Ignis exterius carnem comburit, vermis interius conscientiam corrodet: id est*, Fire shall outwardly burn thy flesh, and a worme shall inwardly gnaw thy conscience.

Bernard. de interiore domo. ca. 38.

Againe,

Againe he saith, *Duo mala sunt vermis & ignis, altero roditur conscientia, altero concremantur corpora:* **that is,** the worme & fire are two insufferable torments: by the one, the soule is vexed, by the other, the body scorched. *Idem part. ser. 16.*

Againe he saith: *In carne cruciabuntur per ignem, in spiritu per conscientiæ vermem:* **that is,** in the flesh they shal be tormented by fire, and in the Spirit by the worme of conscience. *Idem meditat. 4. cap.*

Isodore **saith, that there is** *duplex pœna damnatorum, quorum mentem vrit tristitia, & corpus flamma:* **that is,** Their minds burne with sorrow, and their bodies with the flame. *Isodor. de summo bono. l. 1. c. 31.*

Beda **saith,** *Ignis erit pœna extrinsecus sæuiens, vermis dolor, interiùs accusans:* **that is,** The fire shall be a torment outwardly raging, and the worme a griefe inwardly accusing. *Bed. l. 3. in ca. 9. Mar.*

Though these maintaine fire in Hell, yet they hold (as you see) that it is not of power to touch the soule, but only to torture the body: but I am perswaded according to the iudgemẽt of many learned Fathers, That this

fire tormenteth both body and Soule.

Zanch. de Operibus Dei, part. 1. lib 4. c. 19.

Zanchy de Operibus Dei, **saith**, That the diuels, mens bodies and soules are tormented with fire euerlasting. **For as they were** (as Simeon **and** Leui) **brethren in the same euil, so both of them shall be tormented in the same fire.**

Iust. Mart. Apologia 1. pro Christianis.

Iustine Martyr **saith**, That the diuell shall suffer punishment and vengeance enclosed in euerlasting fire: **and they are no bodies, but spirits.**

The truth of this is ratified by Christ himselfe: Goe from me, ye cursed, into euerlasting fire, prepared for the diuell and his angels.

Mat. 25. 41

And the speech of Diues **prooueth this most true: for it is no Parable, but History** (as Chrysostome **sayth**) *Parabolæ sunt vbi exemplum ponitur, tacentur nomina:* **that is**, Those are Parables, where an example is propounded, and no names mentioned: he crieth out, **and shall for euerlasting,** I am tormented in this flame.

Chrysost.

Luk. 16. 24

And if a man will not beléue this, I make bold to vse against him, the words of Ruffinus, **who saith**, *Si quis negat*

Ruffinus.

negat diabolum æternis ignibus mancipandum, partem cum ipso æterni ignis accipiet, vt sentiat quod negauit: that is, If any man doth deny that the Diuell is tormented with euerlasting fire, hee shall one day bee partaker with him of that fire, that hee may feele that which hee would not bee brought to beleeue.

But how this Corporall fire shall torment the diuels and the spirits of the damned, I know not, and I trust neuer to know, and it is but curiosity to bee too inquisitiue in these points: for as a Father sayth, *Melius est dubitare de occultis, quàm litigare de incertis: viz.* It is better to doubt of vnknowne things, then to strine for vncertaine. Augustine.

Compescat igitur se humana temeritas, & id quod non est, non quærat, ne illius quod est non inueniat: that is, Let no man rashly meddle about those things that are not reuealed, lest hee findeth not the good of those things that are reuealed.

It being probable that there is in hell a Substantiall and Corporall fire, that vexeth both the soules and bodies

of the damned, let vs now see the difference of this fire from our elementall fire.

Ignis inferni multum differt ab elementari.

This fire of hell differeth from our elementall fire, in fiue respects.

First, In regard of heate: Our fire in regard of hel fire, is but as fire painted on a wall, in regard of our fire.

Oh, it is fierce and an intolerable fire.

Exemplum.

We reade of one, who (vpon the violence of any strong temptation) would lay his hands on burning coales, and beeing not able to endure the same, would say to himself: O! how shal I be able to indure the paines of Hell fire?

Dan. 3. 21.

The fire into which Sydrach, Misach and Abednego were cast, was exceeding fearfull: but alas, nothing to hell fire.

Esa. 33. 14.

Esay speaking of this terrible fire, saith: Who is able to dwell in this deuouring fire? or, who shall bee able to dwell in these euerlasting burnings?

Secondly, In regard of light, our fire giueth a comfortable light, but the fire of hell giueth no light.

Crema-

Crematione̅m habet, lumen verò non habet, (saith Gregory:) It burneth, but giueth no light at all. *Greg. Moral. l. 9. c. 46*

It is a darkish fire (saith Basil) that hath lost his brightnesse; but kept his burning. *Basil. in Psa. 33.*

Phauourinus *in verba ἅδης* saith: Hades is a place voyd of light, and full of eternall darknesse. *Phauor. in verb. hades.*

Sophocles cals it μέλας ζ ἅδης: blacke darknesse. *Sophoc. in Oedipo.*

Euripides cals it τὸν ἀνήλιον οἶκον: the house without Sunne-light. *Eurip. in Aristide.*

Theognis cals it κυανέας τὸ πύλας: the blacke gates. *Theognidis gnome.*

Eustathius saith, τόπος σκοτεινὸς ὑπόγειος: Hell is a darke place vnder the earth. *Eustath. in 1. Iliados.*

The darknesse of Ægypt was wonderfull and fearefull: Wonderfull, because it was so thicke as it might bee felt: Fearefull, and therefore made the ninth plague of Pharao: yet that darknesse was nothing to the darknesse of hell, which is called the Black darknesse. Exo. 10. 21 Iude 13.

The Poets, in regard of the darknesse thereof, do compare hell to a certaine

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taine territory in Italy, betwixt Baiæ and Cumæ, where the Cimerij inhabit: so inuironed with hils, that the Sunne neuer commeth to it: whereupon this Proverb commeth: *Cimeris tenebris atrior*, Darker then the darkenesse of Cimeria. Whosoever hee be, that loueth darknesse more then light, shall haue his heart full of darknesse in Tophet.

Cimeræ tenebræ.

Thirdly, Our elementall fire burneth the body only, but the fire of hell burneth both soule and body, as yee haue heard at large.

Fourthly, Our elementall fire consumeth that which is cast into it: but the fire of hell doth alway burne, and neuer consume.

Fiftly, Our elementall fire may be quenched, but hell fire can neuer bee quenched: The chaffe will hee burne with vnquenchable fire: their worme shall neuer dye, their fire shall neuer goe out.

Mat. 3.

Esay 66.

As there is nothing that maintaineth it, so there is nothing that can extinguish it.

From

From all this we may obserue the extremity & bitternes of the torments of Tophet: Yea, *minima pœna inferni maior est maxima pœna huius mundi*: **that is,** The least torture in hell, is greater than the greatest torture that euer was deuised vpon the earth. **That Hell-hound that murthered the King of France, had as heauy a punishment as this world could afford: for his arme that did that cursed act, was taken from his shoulder, his nailes pulled from his hands and feet, his flesh piece by piece pulled from him with hot burning pincers, and in the end rent in pieces with foure horses: all this is nothing to ỳ least torment of Tophet.** *Obseruatio.* *Tho. Aquin.*

Chrysostome *ad populum Antiochenum*, **saith,** That fire and sword and wilde beasts, or any thing more grieuous than these, are scant a shadow to the torments of hell. *Chrysost. ad pop. Antioch. hom. 49.*

And this bitter torment standeth in these two: *In pœna damni*: **that is,** In the punishment of losse: and in *pœna sensus*: **that is, in the** punishment of feeling: **the former wherof is the grea-**

tell (as sayth Saint Chrysostome) this *pœna damni*, this punishment of losse is more bitter then the paines of hell, yea, worse then a thousand hels.

Pœna damni. This *pœna damni*, though it be a priuatiue punishment, yet it hath a positiue effect: For, to be deprived of ioy, cannot but bring intolerable sorrow: *Simile.* euen as the absence of the Sunne causeth darknesse, so the want of Gods presence bringeth inexpressible griefe.

1.Sa.4.18. When the Arke of God was taken by the Philistims, old *Eli*, with griefe, fell backward and died.

Plutarc. in vita Demosthenis. Demosthenes tooke his banishment so heauily, that many times he would weep bitterly when he looked towards Athens, though he found much kindenesse at the hands of his enemies.

Tully, when he was banished from Italy, though he were in Greece, yet hee wept bitterly when he looked towards Italy.

1.Sa.14.22 *Absolon* tooke his banishment from his fathers presence very grieuously.

If these exiles breed such sorrow, how fearefull will it be to be banished from

from the presence of the Lord! Who is the Father of mercies, and God of all consolation: **in whose presence is ioy, in whose pleasure is life: to bee banished from the presence and loving countenance of the Lambe: from the fellowship of Saints and Angels: from all ioyes and felicitie, with that bitter sentence,** Goe from me, yee cursed, into euerlasting fire, prepared for the Diuell and his angels. Goe from me: **these are words of separation:** ye cursed: **these are words of obiurgation:** into euerlasting fire: **these are words of desolation:** prepared for the diuell and his angels: **these are words of dolefull exemplification.** 2.Cor.1.3. Mar.25.

This is the greatest part of the second death: for as the first death separateth the soule from the body, so the second death separates soule and body from the presence of the Lord for euermore.

Oh what weeping and wailing will there be, when yee shall see *Abraham*, *Isaac*, & *Iacob* intertained into the Kingdome of God, & ye your selues shut out! Luke 13.

Ye therefore spake truly that said, The teares of hell are not sufficient to bewayle the losses of heauen.

Infœlicissimum genus infortunij, meminisse fuisse fœlicem: **that is,** it is the vnhappiest thing of all, to thinke that euer we were happy.

Poeta. *Dura satis miseris memoratio prisca bonorum*: It is misery enough, **and though there were no more misery,** to remember the ioyes we haue lost.

Terent. **As the old man in the Poet said,** I haue a sonne, nay, alas, I had a sonne: **so the damned may say:** We haue a heauen, nay, alas, we had a heauen.

Lysimach. Lysimachus **King of** Macedonia, **warring against the** Scythians, **being inforced by extreme thirst, to yeld himself into the hands of his enemies, after he had drunke cold water, brake out into these lamentable words:** Good God, for how short a pleasure, how great a Kingdome haue I lost? **So the damned soule may say,** Good God, for how short a time of pleasure, how great a Kingdome haue I lost?

And surely this is iust with God, that

that those that separate themselues from him here, should bee banished from him hereafter: That those that hate the Saints here, should be debarred their company hereafter: that those that crucifie the Lambe here, should bee cursed of the Lambe euerlastingly hereafter.

The second thing that maketh Hell torments so bitter and intolerable, is *pœna sensus*: the punishment of feeling. Euery member of body, and euery faculty of soule, together tormented for euer. *Pœna sensus.*

The eye afflicted with darknesse, the eare with horrible and hideous out-cries, the nose with poysonous and stinking sauors, the tongue with gally bitternesse, the whole body with intolerable fire: a fire that shall burne so violently, that the damned shal prize a drop of water aboue tenne thousand worlds.

The faculties of the soule also shall bee most pitiously tormented: the memory with pleasures past: the apprehension with paines present: the vnderstan-

Miseria reproborum maxima.

derstanding with ioies loſt: and in this faculty ſhal lie the worm of conſcience gnawing, which the Scriptures ſo often threaten to ſinners: this worme is a continuall repentance and ſorrow full of rage and deſperation, by reaſon of their ſinnes: and this worme or remorſe ſhall chiefly conſiſt in bringing to their minds the meanes and cauſes of their preſent calamities: how eaſily they might haue bẽn frẽd from hel, and how often they haue bẽn inuited to Heauen, and they would none, but now when they would, they cannot. And this worme biteth and gnaweth on the bowels of theſe miſerable men for euermore.

The will alſo ſhall be moſt grieuouſly tormented with a furious malice againſt God, and againſt the Elect. And in this their curſed eſtate, they ſhal recurſe, curſe God againe, becauſe hee made them, and making them, adiudged them to death, and dying, they can neuer finde death: they ſhall curſe his puniſhments, becauſe hee puniſheth them ſo vehemently: they ſhall curſe

his

his benignities, because they are sawced with contrary seuerities: they shal curse Christs blood shedde vpon the Crosse, because it hath bin auaileable to saue thousands, and nothing auailable to saue them: they shall curse the Angels in Heauen, and the Saints in blisse, because they shall see them in ioy and themselues in torment: cursings shall be their Hymnes, and howlings their Lauues: blasphemy shall be their Ditties, and *lachrymæ* their notes: lamentations shall be their Songs, and scriching their straines: these shall be their euening & morning, yea, mourning songs: Moab shall cry against Moab: father against child, and child against father that euer he begate him: *Væ, væ, væ*, Reu. 8. *Væ præ amaritudine, væ præ multitudine, væ præ æternitate pœnarum: id est*, Woe in regard of the *Bitternesse*, wo in regard of the *Multitude*, and woe in regard of the *Euerlastingnes* of the torments of *Tophet*.

Now therefore I may truely say of all the damned crue, as our Sauiour sayd of Iudas, It had beene good for Mat. 26. 24

for him if he had neuer been borne. So it had bée̅n good for the damned, if they had neuer bée̅n borne: or if they must néeds haue a being, they had bin toads or serpents, that so they might neuer haue knowne these vnspeakable sorrowes of Tophet.

I cannot but muse at a company of wicked hel-hounds, that will vse these execrable words: Would I were damned if euer I knew of this or that: God damne me body and soule, if I do it not. Alas, alas, full little do these wretches know, what it is to bee damned: if they did vnderstand aright, they would be hanged vp before they would vse these fearefull speeches: vnlesse they meant with the moth-flye, neuer to be at quiet, till they haue clipt their wings in those flames.

Prosper. de vita contemplativa. lib. 3. ca. 12.

I therefore conclude this part with the admonition of Prosper, who wisheth all men to thinke, how great an euill it is to be excluded the presence of God, to be banished from Heauen, and cast into euerlasting fire with the diuell and his angels, to see no light, but feele ex-

excessiue heate, to bee drowned in the deep Lake of *Gehenna*, & to be eternally torne with most greedy worms: To thinke on these things (saith hee) is a sure way to renounce all vice whatsoeuer: and hée that will not be brought to lay to heart these, I leaue him to féele the smart of them for euerlasting.

The first part of the description of Tophet, is set downe in these words, Much wood. The sixt part. And much wood.

Wherein is noted the eternitie of the torments of Tophet. Obseru.

The Perpetuity of these torments is euery where mentioned in the book of God.

The Prophet Daniel speaking of the condemnation of the wicked, addeth perpetuity to their shame: saying, Some shall awake to perpetuall shame and contempt. Dan. 12. 2.

S. Marke, speaking of the vexing worm, addeth perpetuity to the gnawing of it: their worme neuer dyeth. Mar. 9. 24.

S. Paul addeth to the perdition of the wicked, perpetuity also: Their Perdition is euerlasting, 2. Thes. 1. 9.

Saint

Iude. Saint Iude addeth the like, That they suffer eternall fire.

Reu.20.10 And Saint Iohn doth adde vnto the lake, perpetuity: The diuell was cast into the lake, where he shall be tormented day and night for euermore.

Reu.9.6. Thus we see that the torments of hell are infinite, *ratione finis*: without end: and though they seeke death, yet finde it they shall neuer.

Simile. Thus shall they be like a man that is to bee pressed to death, who calleth for more weight, more weight to dispatch him of his paine: but alas, hee must not haue it: So in hell they shall cry for death, and goe without it.

Psa.136. As the Psalmist speaketh of Gods mercy, That his mercy endureth for euer; so the damned may say of his Iustice, that his iustice endureth for euer.

There were some comfort to the damned soules, if these their torments might haue end; but that shal neuer be: that is that that breaketh the hearts of the damned: no torment in hell comparable to this of perpetuity: what, neuer haue end, neuer? O this is such a torment,

ment, that the damned themselues are not able to expresse.

It is a common saying: But for hope the heart would burst; but they are shut out of all hope: and therefore who can expresse their torments? *Adagium.*

O (saith a heathen man) God shall once giue an end to these euills: but the damned shall neuer be able to say this. For (as Gregory saith) *Mors miseris fit sine morte: finis sine fine: defectus sine defectu: quoniam mors semper viuit, & finis semper incipit, & defectus deficere nescit:* that is, The death of the damned is such as shall neuer dye; their end shall neuer end; and their destruction, a perpetuall confusion. *Gregory.*

No maruell therefore if S. Bernard saith; *Horreo in manus incidere mortis viuentis, & vitæ morientis:* that is, It is a terrible thing to fall into the hands of liuing death, and dying life. *Bernard. de consid. ad Eugen. li. 5.*

If there might bee an end of these paines, it were something, though it were after so many millions of years, as there are drops of water in the sea, stars in the firmament, motes of dust

vpon the earth, and as there haue been moments of time since time began: but this cannot be granted: but when the Lord doth giue ouer his beeing, then, & neuer before then shall the damned be discharged, though the blockish Catabaptist perswadeth the contrary.

The reason of the perpetuity of these torments is threefold.

The first, Drawne from the Maiesty of God offended: an infinite Maiesty offended, an infinite torment imposed.

The second, Drawne from the state and condition of the damned: For as long as they remaine sinfull, so long shall they remaine tormented for sin: but in hell they euer remaine sinfull, therefore in hell they shall euer be tormented.

Sinne is like oyle, and the wrath of God like fire: as long as the oyle lasteth, so long the fire burneth, and so long as they are sinfull, so long for sin tormented; therefore for euer damned.

For most sure it is, that in hell there is neither grace nor deuotion: the wicked shal be cast *in exteriores tenebras extra*

tra limitem diuinæ misericordiæ : They shall bee cast into outward darknesse, out of the limits both of grace and mercy. **Though their weeping in hell may seeme penitentiary, yet they doe but** *lugere pœnas, non peccata* : they doe but mourne their sorrowes, not lament their sinnes.

And though Diues **his prayer for his brethren may seem to proceed from a charitable soule, yet it was not for their good, but for his owne: for hee knew that if they should come to hell, (his lewd and vicious example being part occasion thereof) his torments should be doubled, nay centupled vpon him. In hell therefore there beeing neither grace nor deuotion, but still affected iniquity, their torments must be euerlasting.**

The third reason, Drawne from that stinging attribute of Gods Iustice; **because life was offered them heere, and they would none, it is iust with God, that when in hell they begge it, they should goe without it:** yea, that they **should seeke death and neuer finde it.**

Once they were offered ſalnation, being gone in Adam, but that offer being neglected, let them neuer looke for another.

O if this long torment were alwaies thought vpon, it would make vs vſe this ſhort time of our life better; they are Spirituall Lunatikes, and worſe then mad Bedlomites, that will purchaſe an eternall torment for ſo ſhort a pleaſure.

I beſeech you therefore (beloued brethren) for your ſoules ſake, which ſhould bee more worth vnto you than a thouſand worlds, let not theſe infinite torments bee paſſed ouer with a ſhort or ſhallow conſideration, but write the remembrance of them in the inward parts of your ſoules with the Diamond of deepeſt meditation, that ſo this Tophet may neuer be your deſtruction.

The ſeuenth and laſt part.

The breath of the Lord, &c.

The ſeuenth and laſt part of the Deſcription of Tophet, ſet downe in theſe words, The breath of the Lord like a Riuer of Brimſtone doth kindle it.

In which words there is not only a Proſo-

Prosopopeia in the breath, but a Topographia in the brimstone vsed: both which figures do notably expresse the furious indignation of the Author, and the fierce seuerity of the act: the Author or Inflictour of all these fearefull punishments, is the Lord God offended, at whose anger the Heauens do melt, the Earth quakes, and the whole Creation trembles, into whose hands to fall is most fearefull, For the Lord our God is a consuming fire. Heb.12.29

The Lord is the decreer, appointer and commander of all these fearefull torments: and the Lord doth execute them vpon the damned, both *immediatè*, immediately from himselfe: and *mediatè*, mediately by his instruments, as by the diuels, fire, darknes, stinch and other creatures.

Feare therfore (in the feare of God) this fearefull and terrible name IEHOVAH: that at the day of neede, ye may find him a mild and gentle Lamb, and not A roaring Lyon of Iudah. Reuel. 5.

The seuerity of punishment is set down by a double allegory, Breath and Brimstone.

To expresse the rage and tyranny of Saul against the Lambes of IESVS, this word is vsed in the Acts: And *Saul* yet breathing out threatnings and slaughter against the Disciples of the Lord, &c.

Act. 9.1.

So here, to expresse the furious indignation of the Lord against sinners, the Breath of the Lord is vsed.

Like a Riuer of Brimstone.

The perplexing property of brimstone is to burne: Darkely; to grieue the sight: Sharply, to afflict the more: Loathsomly, to perplexe the smell.

We reade in the Scriptures, that the Lord being much prouoked, punished not onely with fire, but with burning brimstone, which is ten to one more terrible.

As vpon Sodome, he rained fire and brimstone from heauen.

Gen. 19.24

I will raine vpon him a sore raine, haile-stones, fire and brimstone.

Eze. 38.22

Vpon the wicked God shall raine snares, fire and brimstone, and stormy tempest, this shall bee their portion to drinke.

Psal. 11.6.

The

The beast, and the false prophet, both aliue were cast into the Lake of fire and brimstone. Apoc. 19. 20.

Oh, who can expresse now the lamentation of Tophet, for the breath of the Lord like a riuer of brimstone doth kindle it!

As this should be of power to keep you from the least iniquity: so it should possesse you with the knowledge of the right nature of sinne: that it is the most obiious and loathsome thing in the world: A stinking carcase stinketh not so in the nostrils of man, as a polluted sinner stinketh in the nostrils of Almighty God. *Gregor.*

As Plato **saith of vertue:** That if it could be seene with a bodily eye, it is so splendid and glorious a thing, that all the world would bee rauished with the loue of her: **So may I say the contrary of vice:** That if sinne could be seene in his owne colours, and in his right nature, all the world would loath, and vtterly detest it. *Plato.*

But miserable man (the more is the pitie) conceiueth not aright of sinne,

one would think that Adam had committed but a smal sin in eating the forbiden fruit, at the intreaty of Eue, yet he and all his posterity guilty of eternall death for the same: One would thinke that that poore man had committed but a small fault, In gathering a few chippes on the Sabbath day; (wee haue fouler matters committed on our Sabbaths, and go vnpunished) yet hee was stoned to death for his labour: one would thinke that Ananias detaining part of the money, and maintaining the contrary with a lye, had committed but a smal fault, yet he was stroke dead for the same at the feet of Peter: one would think that an idle word were but a small sin, yet of euery idle word that men shall speak, a great account must bee made for the same.

Acts. 5.

And as men conceiue of sinne, so they imagine of punishment, they thinke that the Lord will not deale so seuerely with them; and yet my Text sayth, That the breath of the LORD like a Riuer of Brimstone doth kindle it:

it: The terror of whose wrath is indurable.

Harken here all you that make but a sport of sinne, loke vpon your punishments prescribed: the least sinne that euer you haue committed, (being weighty as lead) is able to sinke your soules downe to damnation. Zach. 5. 8.

Cease therefore from euill, and doe that which is good: Cast away the workes of darknesse, and put on the armoure of light: hate the little sinne as wel as the great, an idle thought as well as blasphemy: make much of offered grace to saluation: Christ now knocketh at the dore of your Soules, and would gladly come in and dwell with you: For it is his delight to dwell with the sonnes of men: shut him not out as did the Bethleemites: Bid him not be gone, as did the Gadarens, but Be ye open, ye euerlasting doores, that the King of glory may come in; that you hauing giuen him entertainment here, he may do the like by you hereafter, placing you with the sheep on his right hand, and singing this blessed Prou. 8.

har-

harueſt ſong vnto you, Come, ye bleſſed of my Father, inherite the Kingdome prepared for you from the beginning of the world.

To the which moſt bleſſed place of glory, the Lord bring euery Soule of vs at the day of our death and diſſolution; and that for IESVS CHRIST his ſake, to whom with God the Father, and God the bleſſed Spirit, three glorious perſons, but one immortall God, be aſcribed all honour and glory both in Heauen and Earth, this day and euer, Amen.

(·.·)

FINIS.

AN

An Earneſt and zealous Prayer, *to be ſaued from the* damnation of TOPHET.

O Moſt glorious euerliuing, and euerlouing Lord God, the fountaine and well-ſpring of all our happineſſe, wee thy poore ſeruants (vnworthy, in regard of our manifold tranſgreſſions, of the leaſt of thy bleſſings) doe moſt humbly fall downe before the throne of thy dreadfull Maieſty, confeſſing in the bitterneſſe of our ſoules, the baſeneſſe and vileneſſe of our eſtates by ſinne: O Lord, aſhamed wee are to come before thee, that are nothing but ſinfull corruption and abomi-

bomination, but thou a Maiesty most pure, in comparison of whom, the Angels themselues are counted impure: we dare not therfore (being thus lothsome and abominable) presume to present our selues before thee, as in our selues, but in thy manifold mercies, and thy Son Iesus Christ his merits, in whom thou art delightfully pleased with all that faithfully call vpon thy name: Lord, in thy Son behold vs, we humbly beseech thee, accept vs in his worthinesse, clense vs in his blood, iustifie vs in his righteousnes, sanctifie vs with his spirit, and in his most precious death frée vs from the damnation of hell. O till these comfortable tidings be sealed vp to our soules, how perplexed are we! O how do our harts quake and tremble, till we haue found the saluation of thee our God! Reiect vs not (O heauenly Father) that faine would, as be saued of thee, so vprightly serue thee: we plead now and euer for pardon, so for grace, whereby wee may in plentifull manner bring forth fruits worthy of amendement.

Lord

Lord keepe vs in body and soule to thy euerlasting Kingdom and saluation: Lord preserue vs from the terrible torments of Tophet: O what shall become of vs, if we for our sins, when we dye, be thrown into that Lake that burnes with fire and brimstone, so bitterly, as forceth screeching and screaming continually! Lord deale not with vs according to our sinnes, and thy iustice; but in the multitude of thy mercies, saue our soules alive: O consider the terrors of our troubled Soules: Let not the groanes of our hearts be despised, but suffer them to pierce the heauens for a blessing: O thou that art the God of endlesse compassion, cast vs not away from thy presence: we are the workmanship of thine hands, O Lord confound vs not: O Lord (that delightest not in the death and damnation of a sinner) bee moued to shewe pity vpon vs: O Christ our blessed Sauior, make intercession to God the Father for vs. speake by thy gracious Spirit peace to our disquieted Soules, bind vp our

broken hearts: giue vs that wée may clérely sée our names written in the Booke of Life, and our soules released from the fearefull damnation of Tophet.

To this end (gracious God) remoue all sinne from our soules, and plant in the garden of our hearts, all those spirituall and heauenly graces that are proper & peculiar to thine Elect, that we may be alwayes a swéet smelling sauor before thée: giue vs faith in thy promises, loue to thy Maiesty, zeale to thy glory, obedience to thy lawes, and guide vs daily by thy blessed Spirit into all truth and godlinesse: Lord, giue vs to bee out of loue with the vanities of this life, to hate euery worke of darknes, the little sin as well as the great: quicken vs (O Lord) by thy quickning Spirit: O giue vs hearts to bee inflamed with the loue of thy truth: O that wée could hunger and thirst after grace, as the chased Hart doth the running Brooke: O that wee could experimentally say with thy seruant DAVID, that all our delight

light is in thy Commandements.
Thus (O Lord) we receiuing grace from thy Maiesty, to repell the fiery darts of the diuell, & to flye euen from euery apparition of euill: so doing we may reap much comfort to our soules in this world of trouble, and at the fearefull day of Iudgement, wee may be freed from the lamentable tortures of Tophet, where howling and yelling shall be for euermore, and that for Iesus Christs sake thy Sonne our Sauiour: to whom with thée and thy most glorious Spirit, we desire, euen from the bottome of our hearts, to haue offered vp all thanksgiuing and praise both in heauen and earth this day and euermore.
Amen.

FINIS.

A IOYEFVLL TRACTATE OF The most blessed Baptisme that *euer was solemniz'd:* VIZ. *Of the Baptism of our Lord* IESVS by IOHN in *Iordan.*

The fourth Edition corrected and amended.

IOHN 3. 5.

Except a man be borne of water and of the Spirit, hee cannot enter into the Kingdome of God.

LONDON,

Printed by *George Purslowe*, and are to be sold by *John Clarke.* 1620.

TO THE RIGHT

Worſhipfull M. ROBERT MORDAVNT of *Maſſingham* Hall, *in the County of* Norfolke, *Eſquire, and* Miſtris AMY MORDAVNT, his moſt louing Bedfellow:

All increaſe of Grace in this life, and of glory in the life to come.

SEldome or neuer (Right Worſhipfull) doe we finde Tractates, either Humane, or Diuine, paſſe without their particular Dedications, that being ſhrowded vnder the ſafe-garding gourds of honorable and right godly diſpoſitions, they might the better bee preſerued

from the parching detractions of malignant *Cynicks* : I make bolde therefore (diſcarding all ſelfe-humour and irregular ſingularity) to commend this poore *Preſent* , *voſtrum ad patrocinium*, to the worthy patronage of your well-affected Worſhips , two eſpeciall reaſons mouing me hereunto. Firſt , that mine vnfained gratitude, entire affection, and moſt humble duty for all your fauors inexpreſſible, might heereby bee made apparent : Secondly , it being deliuered at that ſolemne baptiſme of *Charles* your firſt born and hopefull heyre, none I know more worthy of this *Dication* , than your worthy and right Chriſtian perſons.

I preſent it to your religious conſiderations, as a louing and friendly *New-yeeres gift* : for it aymes at that bleſſed *New birth* , and happy

New

New life, liuely in baptiſme repreſented, without which it is not poſſible for either of you to poſſeſſe the Kingdome of God.

Accept therefore (I humbly beſeech you) and take in good worth this ſhort Treatiſe; ſhort both in line and learning: reſpect not (as is that *Prouerbe*) the meaſure of the gift, but the minde of the giuer, what is wanting in the one (I dare boldly promiſe) is made vp in the other.

At your beſt leiſures vouchſafe, I pray, now and then to peruſe it, and I truſt that your Chriſtian paines herein ſhall bee well reguerden'd with heauenly pleaſures herefrom.

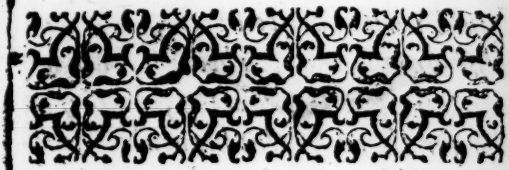
The Lord God make this (with all other like Chriſtian helps) much profitable to your ſoules, and as he hath abundantly bleſſed you with-

outward honors and dignities externall, he would alſo euen fill your hearts and ſpirits with the ineſtimable riches of his al-ſufficient grace: that hauing granted this two-fold bleſſing to you in this life, you may haue the more aſſured hope of a third in the life to come, which is his bleſſing of glory: for all which forenamed bleſſings, your Worſhips ſhall haue my beſt and moſt deuout prayers, continued to the Lord; to whoſe ſweeteſt protection I betake you both with your hopefull ſonne this preſent day and euermore;

From Hempſted in Eſſex,
Ianuary, 10. 1620.

Your Worſhips alwaies ready to be commanded in the LORD.

Henry Greenwood.



To the CHRISTIAN Reader.

A *Religious and right vertuous Gentlewoman*, curteous and Christian Reader, *much importuning mee for a written Copie of this extant worke (vpon good consideration) proues the onely occasion of this printed Tractate: for things written, as they are more tedious, so are they lesse profitable; but printed Tractates lesse tedious and more profitable: I am not borne alone to my selfe, my particular friends I loue to satisfie, but the generall good still shall be my ayme.* I. M.

And that my penne thus happily ſhould turned bee to Preſſe, I *am no whit vnwilling: both becauſe few haue written vpon this worthy ſubiect; as alſo for that I ſee this heauenly Sacrament ſeldome made right vſe of, the moſt contenting themſelues with the bare ſigne, very few acquainting themſelues with the bleſſed power of the ſignified. That therefore our profeſſion may not be (as in many Anti-chriſtian parts of the world) in ſuperficiall ſigne and ſhew alone, but in ſubſtance, life, and power:* I *commend vnto thy view (for the better information of thine head, and reformation of thine heart) this ſhort (yet I truſt profitable) Treatiſe of that bleſſed Baptiſme of our bleſſed Lord and Sauiour Ieſus Chriſt.*

Here (Chriſtian friend) mayſt thou learne a double leſſon to liue to dye: to dye to that, which otherwiſe muſt bee

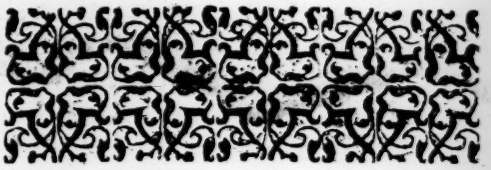
thy

thy death: to liue that Christian and happy life, wherewith who-euer is not acquainted, euerlastingly must dye.

The Lord God (from my very soule I heartily desire) blesse these my poore paines to the best good of thine owne Soule, and worke in thine heart a death to all that is euill, and a life to all grace and godlinesse, that his glory more and more by thee may be aduanced, and thine owne soule more & more by him refreshed: and that for his owne mercy sake; to whose most happy protection, I commend thee both in body and Soule in his deare Sonne Christ Iesus, and rest

Thine euer-louing in the Lord,

Henry Greenwood.



CHRISTS BAPTISME.

Math. 3.16, 17. *And Iesus, when he was baptised, came straight out of the water: And loe, the heauens were opened vnto him, and* Iohn *saw the Spirit of God descending like a Doue, and lighting vpon him.*

Verse 17. *And loe, a voyce came from heauen, saying, This is my beloued Sonne in whom I am well pleased.*

So by the disobedience of one man, sinne entred into the World, and by sinne death: *Rom.* 5. 12. **So by the obedience of one man** righteousnesse entred into the world, and Rom. 5.12

Rom.5.18. and by righteousnesse life, *Rom.* 5.18. For as Adams sinne hath bound vs all to a double misery, guilt and punishment: So Iesus Christ (being made of God to vs, Wisedome, Righteousnesse, Sanctification, and Redemption: 1.*Cor.* 1.30.) hath deliuered vs both from guilt and punishment of all our transgressions.

1.Cor.1. 30.

The truth of which thrice-blessed report, is not onely mentioned in the Gospell of God, and therefore called EVAGGELION, but confirmed also by sacramentall signes and seales in the first and last Testament: In the first, against sinnes guilt, by circumcision, against sinnes punishment, by occasion, the one a Sacrament cutting, the other a Sacrament killing: In the last, against sinnes guilt, the Sacrament of Baptisme, against sinnes punishment, the Sacrament of his Supper.

And as Adam sinned in his owne person: So the second Adam for his recouery hath performed both the Sacraments and substance of the same in

in his owne person: for hee was circumcised, sacrificed, baptized, to take away the sinnes of the world: Circumcised: *Luke* 2. 21. Sacrificed, *Heb.*7.27. Luk. 2.21.

Baptized in the words of my Text: And when Iesus was baptized,&c.

In which words for methode sake, I note in generall three:

First, Christs baptisme: And when Iesus was baptized.

Secondly, Christs immediate action after baptisme: He streight came out of the water.

Thirdly, Gods, of Christs miraculous approbation:

Testified by two: { By Vision, By Voyce.

By Vision two wayes: { 1. By the heauens apertion: And loe, the Heauens were opened vnto him. 2. By the Spirits descension: And *Iohn* saw the Spirit of God descending,&c.

By

By Voice: Behold, a voyce came from heauen, saying: &c.

In which voyce I note also,

two: { 1. A double circumstance. 2. A singular substance.

A double circumstance: { 1. Of the Person: God the Father: Behold a voyce. 2. Of the place: supercelestiall: Came from Heauen.

A singular substance: { This is my beloued Son, in whom I am well pleased.

In Christs Baptisme I obserue three.

First, the Baptist.

Secondly, the Baptized.

Thirdly, the element.

First, the Baptist: and that was Iohn, as it appeareth in the precedent verses.

Not Iohn the Euangelist, but Iohn the Sonne of Zachary the Priest: A worthy instrument *& nomine & numine*:

ne: a gracious name, and a gracious person.

A gracious name: whereof Saint Augustine in his second Tractate upon Iohn sayth: *Magnum aliquid iste* Iohannes, *ingens meritum magna gratia, magna celsitudo*: A great name is this name of *Iohn*, a name of great grace, a name of great valuation. *Magnus enim erat* Iohannes *virtute, magnus sanctitate, magnus & officio*: Great was *Iohn* in power, great was *Iohn* in sanctity, great was *Iohns* office.

A gracious person: sanctified in his mothers wombe: *Luke* 1. 15. that which was spoken of Ieremy the Prophet, is verified of Iohn the Baptist: *Priusquam te formarem in vtero noui te, & antequam illinc exires, sanctificaui te*: *Ieremy* 1. 5. Before I formed thee in the wombe, I knew thee, and before thou camest out of the wombe, I sanctified thee. At one and the selfe-same time, there was in Iohn the Baptist, *Spiritus vitæ, & Spiritus gratiæ*: the Spirit of Life, and the Spirit of Grace, as sayth Origen. Luk. 1.15.

Whose

Whose sanctity you may reade at large commended by Iosephus, *lib.* 18. *Antiquitatum.*

Yea, Christ himselfe sayth thus much in commendation of him, that *inter natos mulierum maior* Iohanne *non surrexit*: *Math.* 11.11. Among those that are borne of women, a greater then *Iohn* arose there not.

Mat.11.11.

Though Enoch was translated, *Gen.* 5. 24. yet was hee not greater than Iohn: Though Eliah was taken vp to Heauen: 2. *King.* 2. 11. yet was hee not greater than Iohn: *Moses* a great Law-giuer, and the Prophets great men, yet were they not greater than Iohn. *Non enim ego Prophetas Prophetis audeo comparare*; I dare not compare Prophets with Prophets; yet the Lord of him, the Lord of them, the Lord Iesus of vs all hath pronounced of him, that *inter natos mulierum*, among them that are born of women, a greater than Iohn the Baptist arose there not: hee doth not say, *inter natos virginum*, among them that are borne of Virgins; for Christ Iesus himselfe was borne of a Virgin,

Gen.5.24.

Virgin, whose shooes latchet *Iohn* was not worthy to vnloose, *Math.* 3. 11. great was Iohn, but what to his Lord and Master Christ? a rare preacher, but what to that great Lawgiuer? a baptizer with water, but what to him that came to baptize with the Spirit and Fire? This is he that here baptized Christ: yea, he was the first that euer baptized with water to repentance, yea his office was to baptize *in remissionem peccatorum* before Christ, Luke 3. 3. to lead the people by water to him that baptized with the Spirit and fire: As one saith of him, that he did *praire nasciturum nascendo, prædicaturum prædicando, baptizaturum baptizando, moriturum moriendo*; that in birth, baptisme, doctrine and death, hee preceded IESVS, the Reconciler of the world. Mat. 3.11.

The place where hee baptized Christ, was in the Riuer Iordane: *Fluuius eximiæ dulcedinis, qui in lacum Genezareth, deinde in mare mortuum funditur*: A delicate Riuer, so called, because it was composed of two Fountaines, Gen.13.

the one called *Ior*, the other called *Dan*, and therfore the Riuer hath this name Iordan: In which Riuer Naaman was washed and cleansed from his Leprosie, 2. King. 5. 14. which Riuer Eliah and Elisha diuided with their Cloake, 2. King. 2. 8, 13. In this Iordan did Iohn baptize our Lord and Sauiour Iesus Christ.

2. King. 5. 14.

Secondly, The Baptized; Iesus: And when Iesus was baptized: Iesus: this word signifieth a Sauiour.

A name worthily giuen him from the Lord, because hee came to saue his people from their sinnes, *Math.* 1. 21. from the guilt of sinne by his imputatiue righteousnesse, from the punishment of sin by his imputatiue death and passions: the one properly resembled in Baptisme, the other in his last Supper.

Mat. 1. 21.

But whether did Christ purchase this great saluation for vs *iure pacti*, or *rigore iustitiæ*, a great question in diuinity: by a Couenant made twixt God the Father and him, or in regard of worth for worth, that is, whether his

his merits did equalize the saluation of so many Saints?

Ans. To satisfie this question, giue mee leaue to vse a familiar comparison.

Suppose I should say to a Porter or some such fellow, If thou wilt bring mee a burthen of an hundred weight a mile vpon thy backe, I will giue thee a thousand pound for thy paines: the Porter doth it, hee hath purchased this summe, *iure pacti*, in regard of the couenant, but not *rigore iustitiæ*: his paines were not answerable to the gift, for I could haue had it done for a crowne: but suppose I should make bold with a great man of worth in the like case, he hath deseru'd this reward, *& iure pacti & rigore iustitiæ*: O the dignity of Christs person makes his merit precious: and thus became Christ our Iesus.

Obiect. But it may be demanded why CHRIST should here by Iohn be baptized, that was sinlesse, baptisme being a remedy against originall sin: For BAPTISMA of BAPTEIN signifieth

a washing away, resembling the washing away of sinne?

Ans. It is true, Christ in regard of himselfe had no neede of Baptisme: wherefore Iohn forbade him, saying, I haue neede to be baptized of thee, and commest thou to mee? yet notwithstanding, Christ vouchsafed to be baptized for eight especiall causes.

First, because he was bound to fulfill the righteousnesse both of Law and Gospell, in the behalfe of man as hee told Iohn: Thus it becommeth vs to fulfill all righteousnesse, *Math.* 3. The Law inioined Circumcision, therefore Christ must be circumcised: the Gospel inioyned baptisme, therfore Christ must be baptized: for Christ came not to breake the Law, but to fulfill it.

Mat. 3.

Secondly, that hee might confirme the baptisme of Iohn, to bee both reuerend and profitable, lest any should holde baptisme a vaine or frivolous thing.

Thirdly, that hee might sanctifie the water to his mysticall end (viz.) to the washing away of sinne: Hesych:

Christus

Christus ad sacrandas aquas baptismatis in Iordane baptizatus est: that is, Christ was baptized in Iordan, to sanctifie the water of baptisme, to the mystical washing away of sinne.

Fourthly, that hee might hereby shew his wonderfull humilitie: for though he were equall with God, *Phil.* 2.6. yet he makes himselfe of no reputation, but comes euen among sinners to baptisme, who notwithstanding knew no sinne. Phil. 2.6.

Fiftly, to teach vs, that as he was baptized being the head, so should wee his members: to shew that baptisme is not lightly to be respected, nor of any to be neglected: therefore they that bring not their children to baptisme (as much as lyes in them) shut them out of the Kingdome of Heauen.

For Baptisme is necessary *ad tollendam maledictionem* (as saith *Pareus*) *non vt pharmacum aut opus expiatorium: sed vt sacramentum fœderis obsignatorium: non necessitate medij, sed mandati*: not as though outward baptisme either simply saued vs, or without it no

saluation could bee, but because it is commanded.

It is therefore necessary κατατὶ *propter mandatum Dei:* for the streight command of God: but not *præcisè, simpliciter, & absolutè,* that as those that want it should bee damned, for whom the blockish Papists haue deuised a *Lymbus infantum.*

Sixtly, to testifie the blessed communion and fellowship, that hee our head hath with vs his members, to our vnspeakable consolation.

Seuenthly, to signifie to all the world, that hee came to bee baptized with the baptisme of death: For baptisme doth representent dying to sinne: so Christ dyed for sinne: *Luke* 12. 50. I must be baptized with a baptisme, and how am I grieued, till it be ended?

Luk.12.50

Eightthly, *vt veritas typo responderet:* that the truth may answere in euery respect the type and figure: for as the high Priest when hee was inaugurated, they first washed his whole body with water: Afterwards having put vpon him his priest-like garments, and

and brought him to the open view of the people, they sounded trumpets, and powred oyle vpon his head: *Exod.* 29. 4,5. *Num.*10. 3. So Christ our Priest was washed by Iohn in Iordan, in the open assembly of much people, a voyce thundred from Heauen, and with the spirit of grace hee was anointed with the oyle of holinesse aboue his fellows, *Psal.*45.7.

Exod.29. 4,5. Num.10.3

Psal.45.7.

And thus yee see the reasons why our Sauiour would be baptized.

Oh how are wee bound to his maiesty, that thus would vouchsafe to pay our debt: like a good Cyrenite that thus would stoope to carry our crosse, and fulfill euery part of the Law for our sakes, to saue our poore soules euerlastingly alive!

Thirdly, The element: water, It is Iohns owne confession: I baptize with water.

Wee reade of many baptismes in the holy Scriptures.

First, *Baptisma typicum*: A typicall baptisme: wherewith Paul sayth that the Israelites were baptized of *Moses*

1.Cor.10. 2. in the sea: 1.*Cor.* 10. 2. **That was a type of baptisme: for as baptisme to vs is a passage by death to life: so was that passage through the sea to the shore, a passage through death to life.**

Iudith 12. 7. Heb.9.10. **Secondly,** *Baptisma Iudaicum*: A Iewish Baptisme: **wherewith** *Iudith* is said to haue baptized her selfe before prayer in a fountaine of water: *Iudith* 12.7. *de quo*: *Heb.*9.10.

Thirdly, *Baptisma Pharisaicum*: A Pharisaicall Baptisme: *Baptisma calicum, & vrceorum*: A Baptisme of cups and pots, and hands before they ate: *Marke.*

Luk.12.50 **Fourthly,** *Baptisma sanguinis*: A baptisme of bloud: *Luke* 12. 50. I must bee baptized with a Baptisme, and how am I grieued till it bee ended! **called** *baptisma Martyrij*: A baptisme of Martyrdome.

Fiftly, *Baptisma aquæ*: **called** *baptisma fluminis*: A baptisme of water: **wherewith** Iohn **baptized.**

Sixtly, *Baptisma Spiritus*: A Baptisme of the Spirit: **called** *Baptisma flaminis*:

minis: the baptisme of fire: **wherewith the Apostles were baptized**: Acts 2. **wherewith Christ baptizeth**: he shall baptize with the Spirit and fire: *Mat.* 3.

Acts 2.

Mat.3.

The Spirit is compared to fire in a triple respect: for as fire doth

Illuminare: inlighten.
Calefacere: make warme.
Comburere: burne vp.

So the Holy Ghost doth inlighten the vnderstanding: make warme with zeale the affection: and burne vp the drosse and corruption that is in the Soule.

But Iohn **baptizeth with water.**

A fit element for this Sacrament: For (as Augustine saith) *Si Sacramenta similitudinem quandam earum rerum quarum sunt Sacramenta non haberent, vtique non essent Sacramenta*: If Sacraments had not a liuely representation of those things whereof they are Sacraments, they should bee no Sacraments.

Now water doth notably resemble Christs Spirit and blood, and that in many respects.

First,

First, as the water washeth away filth from the body: so doth the Spirit sinne from the soule.

Secondly, as euery generation is *ex humida* or *aquosa materia*, of a watry matter: (wherevpon some of the Philosophers, as Thales, said that water was the beginning of all things:) So regeneration by the Spirit of grace is resembled here in the Sacrament by water.

Thirdly, as water maketh the earth fruitfull, fertill, full of increase: So that Spirit that moued vpon the waters, *Gen.* 1.2. makes vs fruitfull in all good workes.

Fourthly, as water doth very much refresh a man in his extremitie of heate: So the Spirit of grace refresheth vs in the fiercest fire and greatest heat of tribulations.

Fiftly, as water doth quench the thirst of man and beast: So doth the Spirit of grace quench our thirst after temporall things, *Ioh.*7. 37. He that is a-thirst, let him come to mee, and hee shall neuer thirst more.

Ioh. 7. 37.

This

This sacramentall water is figured *per aquam expiationis* : by the water of Expiation : *Numb.* 19. Num.19.

This sacramentall water is figured *per aquam illam*, by that water which Ezekiel saw goe out of the right side of the Temple, *Ezek.* 47.

This sacramentall water is figured *per fontem illum*, by that fountaine which the Lord promised by his Prophet, *Zach.* 13.

But this sacramentall water is especially figured *per aquas diluvij*, by the water of the Floud : *Gen.* 7. for as that water drowned the old world, so water in Baptisme (as it hath reference to the Spirit of grace) drowneth the old man, and washeth away all corruption and sinne : in which respect baptisme is called *Lauacrum regenerationis metanominicè*, The Lauer of regeneration, *Tit.* 3. 5. Gen.7. Tit.3.5.

So that water (yee see) is the element that Iohn vseth in baptisme: *aqua pura, simplex, vulgaris*, pure, simple, and common water : not mixt, not made, not stilled, not oyle, not blood, not fire, nor

nor any other element: not salt in the mouth: not spittle in the eares and nostrils with a pronunciation of the word *Ephata*, be thou open: not milke, not honey, to signifie the right they haue to the heauenly Chanaan: not Chrysme or holy oyle for the anointing of brest and forehead, to signifie the anointing of the Spirit: not burning lights, to signifie their deliuery from darknesse to light.

A couple of notable heretikes, Seleucus and Hermias, baptized their children *& aqua & igne*, in water and fire also.

Musculus saith, that it is reported, that certaine Christians of India baptize their children *& aqua & igne*, in water and fire also, *signaculo crucis per ignitum ferrum fronti impresso*: branding them on the forehead with the signe of the crosse with a hot burning yron: but this is horrible and hard.

Horrible: because cursed is he that addeth or diminisheth from the Word of the Lord: *Deut.* 12.32.

An horrible thing that wee should make

make our selues wiser then Christ: what Christ hath commanded to bee vsed in this Sacrament, that in the feare of God let vs do: adding nothing to the same, for that is abomination.

An hard thing to bee burned in the Sacrament: therefore wee are much bound to Christ for those Sacraments we haue, for they are very easie: the old were hard and bloudy: in Circumcision bloud lost, in the Passeouer life lost.

The Sacraments of the New Testament are *virtute maiora, vtilitate meliora, actu faciliora, numero pauciora*; *id est*, for vertue greater, for profit better, for act easier, for number fewer.

And as this Baptist here baptized with water, so wee must know that it passed his power to baptize with the Spirit and fire.

Cyprian giueth to Iohn onely outward baptisme.

Longobard sayth, that Iohannis *operatio visibilis tantum exterius Lauantis inuisibilis gratia Dei interius operantis*: Iohns baptisme washed without, but

it

it is Gods grace that washeth within.

Iohns baptisme was not called the baptisme of repentance, as though all that were baptized were regenerate, but because it was a signe and token of repentance.

Augustine dares not altogether derogate remission of sinnes from Iohns baptism, neither dares he simply giue remission of sinnes to the same.

It is not (beloued) it is not in the Ministers power to regenerate, neither is there such a sacramentall vnion twixt the signe and the signified, as he that takes the one, must of necessity take the other: then Simon Magus should haue had the Holy Ghost, for he was baptized.

Neither are they cast away that cannot come to bee baptized with water: then whither went the Thiefe that beléeued? hee was not baptized, yet in Paradise.

And whither went the child of Dauid? It was not circumcised: surely to Heauen, for he saith, he should goe to it.

And

And what became of all that dyed before the eight day, the day of Circumcision? though they had not the signe, yet were they borne in the Church, and were within the compasse of that generall couenant, I will be thy God, and the God of thy seede.

Indeede if we contemne baptisme, then it is another matter: As he that was not circumcised, should be cut off from the people: *Gen.* 17. this is spoken of Adulti that contemned circumcision. Gen.17.

Alas, children, if they be not brought to baptisme, and dye vnbaptized, it is not their fault: shall they bee damned for their fathers offence? God forbid: No, the child shall not beare the fathers sinne: *Ezek.* 18. Ezek. 18.

Againe, water is but a signe of the inward washing, water it selfe doth not worke regeneration.

Though it bee sayd: Except a man be borne of water and the Spirit: *Iob.* 3. 5. it is the Spirit that doth regenerate, not the water: and therefore a man may be regenerate without outward

ward baptisme.

It is the speech of the Apostle Peter: Baptisme saueth vs, not that baptisme that putteth away the filth of the flesh, (*viz.*) water; but in that a good conscience maketh request to God;

1.Pet.3.21 1. *Pet.* 3. 21. Indeed water is sayd to wash vs from our sinnes sacramentally, but not really nor substantially, that the Spirit doth.

Nay in the effectuall and complete baptisme, *tollitur peccatum, non quod non sit, sed quod non obsit: non quod ad actum sed reatum*: that is, sinne is taken away, not that sinne is not, but that sinne is not to condemnation: not in regard of the act, but in regard of the guilt.

Seeing then that Iohn could but baptize with water, and the Minister can giue but outward baptisme, it is Christ Iesus that baptizeth with fire: O let Parents bee instant with the Lord in prayer, that as the Minister powreth on water, so the Lord Iesus would powre on his grace, that as they are instruments of their childrens first birth, which is damnable

through

through sinne, so they may bee instruments of their second birth, without which neither they nor their children shall euer sée the saluation of God.

And thus much for the Baptisme of our Lord and Sauiour IESVS CHRIST.

Secondly, Christs immediate action after baptisme: Hee straight came out of the water. The second text.

In this a mystery is obserued: to shew that all that are effectually baptized, doe presently come out of their sinnes, making no delay to serue the Lord in holinesse.

O that this were verified of all that are baptized.

Wée sée then what God requireth at our hands, that when wee are little ones, euen in our infancy (for then wée are baptized) wée sacrifice our soules and bodies to the seruice of our God: for the Lord looketh for the Alpha of our liues as well as the Omega, for praise euen out of the mouth

of Babes and sucklings.

All therefore that are baptized, and yet deferre their repentance, here are iustly reprehended.

It was Saint Augustines fault before his conuersion: *Ignosce pater, ignosce*: pardon me (O Lord) pardon: *At noli modo*: but not now: let mee sinne in my youth, and pardon mee in mine age.

But let such persons beware of a double danger.

Suddaine death.
Hardnesse of heart.

Life is vncertaine, who knowes it not? Let vs therefore with the wise Virgins bee alwayes furnisht with the candle of faith, and the oyle of loue in the Lampes of our soules, that so we be not excluded the bride-chamber of glory.

Againe, let all such desperate wretches know, that custome in sinne hardens the heart of a sinner: *Qui non est hodie, cras minus aptus erit*: He that is not fit for repentance to day, will be lesse to morrow: euen as a ruinous house, the longer

longer it is let runne, the more it will aske to repayre: and as a nayle, the more blowes a man giues it, the harder will it be to pull out.

Let vs therefore, while it is said to day, resolue perfect obedience to our God: while the Lord speaketh, make him speedy answere: Let there bee an eccho resounding in the thickets of our hearts, as was in the heart of Dauid, *Psal.* 27. 8. Seeke ye my face: thy face Lord will I seeke: that hauing regarded the Lord and his seruice in time, the Lord may reward vs with his blessed fauour, not for a time, but for euer. Psal. 27.8.

Thus much for Christs immediate action after Baptisme.

Thirdly, Gods, of Christs miraculous approbation:

testified by two: { by Vision. / by Voyce.

By Vision two wayes,

{ by the heauens appertion.
{ by the Spirits descension.

First, by the heauens appertion:

Text. And behold, the heauens were opened to him.

Behold: *Ecce*: loe.

This word is vsed in holy Writ 600. times; a word euer placed before matters of great waight and moment; wherupon Bernard calls it *notam stelliferam*: a starry note, pointing out extraordinary matters reuealed, as the Star pointed out Christ to the Wisemen, and stood ouer the house where he lay.

Sometimes placed before Gods inexpressible mercies: as *Esay*. 7. 14.

Esay.7. Behold, a Virgin shall conceiue and beare a Sonne, and his name shall bee called IMMANVEL.

Sometimes before his inutterable iudgements, as *Amos* 8. Behold, I will bring a famine vpon you, not a famine of bread or of wine (which of out-

outward deaths, I know none worse then staruing to death) but a famine of hearing the Word of the Lord: and ye shall goe from sea to sea, and coast to coast (as little account as you make of Sermons now) and shall not finde it.

The exposition of this word, you may finde by comparing Math. the 6. with Luke 12. for S. Mathew speaking of GODS prouidence for the Fowles of the ayre, vseth the word Behold: Behold the Fowles of the ayre. Saint Luke speaking of the selfesame subiect, vseth the word Consider. Consider the Rauens, &c. So that Behold is as much as Consider, or seriously perpend what it is that shal be spoken. Math. 6. Luke. 12.

The vse of this word is, to stirre vp auditories diligently to attend to those things that make for Gods glory, and the euerlasting peace of their owne soules.

The heauens were opened to him. *Text.*

The heauens haue bene opened to many, as you may reade in the Scriptures of God.

Act. 7. 56. 1. To Steuen martyred, Act. 7. 56.
2. To Peter in prayer deuoted, Acts. 10.
3. To Christ transfigured, Math. 17. 5.
4. To Christ ascended, Acts 1. 9.
5. To Christ here baptized.

And when Iesus was baptized, behold, the heauens were opened to him.

By the heauens apertion, many times is vnderstood the manifestation of the glory of God: but here it doth signifie, *visibilis cœli scissuram, ita vt Iohannes perspicere potuit, aliquid planetis & austris superius*: the diuision of the visible heauens, whereby *Iohn* saw somthing higher than the Planets and Starres: and therfore Mark saith, that the heauens were clouen in twaine,

Mar. 1. 10. *Marke* 1. 10.

But by this visible scissure and cleft of the heauens is signified:

1. The presence of God.
2. That Christ himselfe came from thence, to reueale to man the secret will of his heauenly Father.
3. That hee it was that should reconcile

concile all things both in heauen and earth to God, *Colos.* 1. 20. Col. 1. 20.

4. That Christ Iesus opened the Kingdome of heauen to all beleeuers, which Adam by sinne had shut.

5. That all that are effectually baptized, haue heauen opened vnto them, and the Lord God ready to imbrace them to glory.

O the power and force of baptisme! it opened that which all the creatures of heauen and earth were not able to open: Lord shew the like power in baptisme this day, open the Kingdome of Heauen to this Infant that shall be baptized, and receiue it for thy Christs sake into thine euerlasting fauour and saluation.

Thus much for the first vision.

The Spirits descension.

And Iohn saw the Spirit of G O D descending like a Doue, and lighting vpon him. *Tesse.*

That wee may the better lay open the true sence of these words, foure questions must be propounded.

First, how Iohn is said to see the

Spirit of God, the spirit of God being inuisible?

Ans. It is, *impropria locutio*, an improper speech, for Iohn could neither see *Spiritus essentiam*, nor *virtutem*, neither the essence nor yet the power of the Spirit of God: but here the Spirit of God is said to be seene, *quia præsentiæ suæ signum demonstratur & cernitur*: because the signe of his presence (namely, the Doue) was seene by Iohn: it is *locutio me tanonymica*, a metanonymicall speech, whereby the name of the signified is giuen to the signe: as the bread is called Christs body, and Baptisme regeneration.

Secondly, how is the Spirit of God said to descend vpon Christ, when he was in Christ before, and is (being infinite) euery where?

Ans. This also is an improper speech: but because Christs authoritie might bee declared among men, and now Christ being to performe the office of a Redeemer, might bee answerably furnisht with the power of Grace, therefore the Spirit of God

is

is said in visible signe to descend vpon him.

Esayes Prophesie is here fulfilled: The Spirit of the Lord is vpon mee, therefore hath the Lord anointed mee to preach good things to the poore, &c. *Esay.* 61.1. Esa. 61.1.

Thirdly, why did the holy Ghost descend in the forme of a Doue, rather than in fiery forme, as sometimes he somtimes he did vpon the Apostles?

Ans. This was done, (as it is conjectured) not only to demonstrate the Doue-like qualities of the Spirit of God and of Christ; but especially to shew, *quàm blandè & comiter Christus vocaret in spem salutis peccatores*: how kindly, louingly, and gently IESVS CHRIST should call sinners to repentance and saluation.

The truth whereof maintained is by the Prophet Esay: A bruised reede he shall not breake, and smoking flaxe shall he not quench.

Fourthly, whether was this a naturall Doue from the common flight, or onely a *spectrum*, an apparition, and no

no body: or a body substantiall out of the elements formed by God, of all birds likest a Doue?

Luke 3.22. Ans. Luke saith it was like a Doue, therefore not a naturall Doue: *Luke* 3.22. And surely it was not an apparition without substance, but without all doubt it was a substantiall creature, much like a Doue, *vel ex nihilo, vel ex elementis formata*, formed either of nothing, or out of the elements, as was that Starre that led to Christ, and resolued againe into his first matter, the pleasure of God performed by it.

Vpon euery one therefore that is effectually baptized, this Doue-like Spirit descendeth, making vs of Lyons, Lambes; of Vultures Doues; of crooked and peruerse, harmelesse gentle, and kinde, bringing vs likewise newes with the Doue of Noah, that the flood of sinne is downe, and that all is well twixt God and vs.

Lord, let thy Doue-like Spirit this day descend, with the Olive leafe of thy fauor vpon this thine Oliue plant, and

and of the childe of wrath, make him in Christ heyre apparant to the crown of saluation.

Thus much for the second vision.

Now for the voyce that was heard from heauen: And loe, a voyce came from heauen,&c.

The voyce of God concerning Christ, hath thrée times sweetly sounded from heauen: In his Agony and Passion: *Iohn* 12. 27, 28. *propter nostram redemptionem*: For our redemption.

In his transfiguration: *Math.* 17.5. *Propter nostram glorificationem*: For our glorification. Mat. 17. 5.

And héere in baptisme: *Propter nostram adoptionem:* for our adoption.

And lo, a voyce came from Heauen, saying,&c.

Aperitur hic mysterium Trinitatis. saith one: In this Scripture the Trinitie of Persons with God is manifestly expressed: For *Patris vox auditur, Filij humanitas conspicitur, Spiritus sancti signum perspicitur*: the Father is heard, the

the Sunne seene, and the Holy Ghost in visible signe perceiued.

The foolish Papists say, that there is no such mention of the Trinity in the Scriptures. Indeede the litterall word is not found in the Scriptures, but if they would put on their spectacles, and look, they should soone finde the substance of the same; namely, the vnity of essence, and Trinity of persons, that is with God.

Deut.6. As in Deuteronomy: *Audi Israel, Deus Deus noster Deus vnus est*: God our God is God onely: *Deut. 6.* Why doth Moses mention the name of God thrice, but to shew the distinction of the persons Diuine? why doth he put the word (*vnus*, that is, onely) but to shew the vnity of their Essence? why is (*noster*, that is, our) put to God in the second place, not in the first or last, but to shew that the second person should take our nature vpon him?

Againe in Esay: *Sanctus, sanctus, sanctus, Deus exercitiuum, plena est omnis terra gloria eius*: Holy, holy, holy, Lord God of hosts: heere is the Trinity of the

the Persons: the earth is full of thy glory: thy; here is the vnity of their Essence.

For though God bee *simplicissimus*, most simple, in respect of his Essence, yet is he *trinus ratione personarum*, three in regard of his persons.

One example or two more let mee giue you hereof.

In the first verse of the Booke of God, *Creauit Elohim Cœlum & terram*: G O D created the Heauen and the earth: *Gen.* 1. 1. the Verbe singular, (*Creauit*) noteth out the one and most simple Essence of God: the substantiue plurall (Elohim, not El singular) points out the Trinity of persons. Gen. 1. 1.

Againe, in the same Chapter, *Faciamus hominem ad imaginem nostram*: Let vs make man after our owne Image: *Gen.* 1. 26. *faciamus*, sheweth the plurality of persons, and *nostram* the vnity of Essence. Gen. 1. 26.

Againe, in the Gospell of Mathew: *Baptizate eos in nomine Patris, Filij, & Spiritus sancti*: Baptize them in the

name

Mat.28.19 Name of the Father, the Sonne, and of the holy Ghost: *Math.* 28. 19. *in nomine*, **not** *nominibus* : in the name, **not names : here is the vnity of Essence :** of the Father, Sonne, and holy Ghost: **here is the Trinity of persons.**

Augustine **illustrates this** mysterie **by a** Simile **from the Sunne and Fire.**

We sée **the Sunne in the heauens,**

Running :
Shining :
Giuing heate :

The Fire hath three properties,
Pouing :
Light :
Heate.

Now thou Arrian, **if thou canst diuide the Sunne and Fire, diuide thou also the Trinity : No, the Trinity must be distinguished, but by no means diuided.**

The holy Ghost is called *digitus Dei*: the finger of God : **the Sonne is called,** *manus Patris*, the hand of the Father. **As therefore the finger in the**

the hand, and the hand in the body, so of the same Essence and Substance is the Father, the Sonne, and the holy Ghost.

But to search too much into this mysterie, is dangerous, as saith Bernard: To enquire too much of the Trinitie, is peruerse curiosity: to beleeue as the holy Church holdeth, is faith and securitie: To see as it is, is most absolute felicitie.

I remember an olde report that runnes of Alanus, who promised his auditorie to discourse next Sabbath following the mysterie of the Trinity: It hapned (as he meditated by the Sea side) hee saw a young boy goe about with a shell or spoone to empty the water of the Sea into a little hole: Alanus demanded of him what hee meant? I intend (saith he) to bring the whole Sea into this hole. Why goest thou about a thing impossible, answered Alanus? So doest thou (saith the boy) vnto him: for it is as possible for me to bring the whole sea into this hole, as for thee thoroughly to discourse

course the mystery of the Trinitie. Alanus being very much dismayd, and comming into the Pulpit, his auditorie looking for the performance of his promise, was silent for a pretty space, at last brake out into these words: *Sufficit vobis vidisse Alanum*: it is enough for you to haue seene *Alanus*; for to vtter that which I promised, is aboue my reach: and so came downe.

So surceasing the prosecution of this mysticall point any further, I come to another obseruation from hence, and hasten to an end.

And that is this:

As the whole Trinity was present at the Baptisme of Christ, so it is the pleasure of Christ, that euery of vs should be baptized in the name of the whole Trinitie.

Not in the name of one person alone:

Nor in the name of any creature.

Obiection.

But against the first may bee obiected that in the Acts: where Peter exhorts

horts them to be baptized in the name of IESVS, *Acts* 2. 38. and no more persons mentioned. Act.2.38.

Answere.

He speaks not there of the forme of Baptisme, but shewes that the whole effect thereof consists in Iesus Christ: Againe, vnder the name of IESVS the other persons are comprehended.

Obiection.

Against the second may be obiected that in the Corinths: The Israelites were baptized *in Mosen*: vnto *Moses* in the cloud and sea, 1. Cor. 10. 2. 1.Cor.10. 2.

Answere.

It is an Hebrew phrase: and *in Mosen*, vnto Moses, is as much as *per Mosen*, by Moses, as Augustine saith: *Duce Mose, seu Mosis ministerio*: by the ministery of *Moses*.

Ambrose sayth: they were baptized into Moses, that is, *duce Mose fœliciter transierunt, & erapti sunt morte*: *Moses* leading them, they passed the Sea without danger, and were saued from death.

Or, *in Mosen*, into Moses, *in doctri*

nam, & legem Mosis: into the doctrine and law of *Moses*: **as those twelue are sayd to be baptized** *in baptisma Iohannis*: vnto *Iohns* baptisme, Acts 19. 3. 7. **that is,** *in doctrinam Iohannis*: vnto *Iohns* doctrine, **as writeth that learned man** Pareus: **so the like phrase is vsed,** *Exod.* 14. *&* 19. **Where the people are said to haue** beleeued in *Moses*: **that is,** *in Deum per Mosen*: in God by *Moses*.

Act. 19. 3. 7

Exod. 14. & 19.

Text. This is my beloued Sonne:

Christ is Gods Son:
- **Onely.**
- **Naturall.**
- **Consubstantiall.**
- **Coeternall.**

We are but by adoption Gods children.

O the wonderfull loue of God the Father to vs! that would vouchsafe to giue vs his Son, his onely Sonne, his onely beloued Sonne, that whosoeuer beleeueth in him should not perish, but haue life euerlasting, *Ioh.* 3. 16.

Ioh. 3. 16.

In

In whom I am well pleased. *Text.*

Complaceo nemini nisi in te, & per te: I am pleased with none but in thee, and for thee.

In quo oblector: In whom I am wonderfully delighted, as sayth Euthymius.

In quo requiesco, in quo placor: saith Theophilact. i. In whom I rest fully satisfied, in whom I am well contented.

As that verse goeth:

In quo lætitia est, in quo mihi facta voluptas.

In whom I much reioyce.

So that these words doe testifie that Jesus Christ is that worthy Mediator, in whom the world is reconciled to God.

Let vs not therefore goe to Rome for a pardon, nor to Mahomet for a blessing, nor to the Magician for counsell, nor to the Sorcerer for skill; but let vs flocke to Jesus our Redeemer, in whom onely we shall finde GOD

well pleased with vs, saying with Peter: *Quo ibimus?* Whither shall wee goe, for thou hast the words of eternall life?

There is in the world a foure-fold Call, yet but one salutiferous.

The Diuell sayth, Come vnto me, *sed destruam*, I will destroy you.

The World sayth, Follow me, *sed decipiam*, I will deceiue you.

The Flesh sayth, Follow me, *sed deficiam*, I will faile you.

Christ onely saith; Come vnto me, *& ego reficiam*, I will refresh you.

Christ now knocketh at the doores of your hearts, and would gladly come in and dine and sup with you: *Reuel.* 3. 20. driue him not out of your countrey, as did the clay-headed Gadarens: Shut him not out of your houses, as did the ruffling Bethleemites; but be yee open, ye euerlasting doores, that the King of glory may come in: that hauing giuen the Lord Christ entertainment into the houses of your hearts in this life, hee may vouchsafe to put you all in possession of

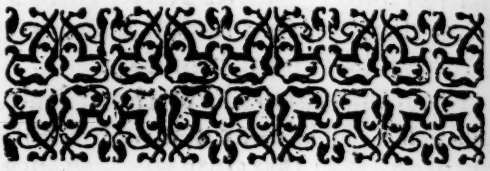
his

his heauenly mansions in the life to come.

To the which most blessed place of glory, the Lord bring euery soule of vs at the day of our death and dissolution; and that for Iesus Christs sake his beloued Sonne, in whom onely he is well pleased, to whom with God the Father, and God the blessed Spirit, three great persons, but one Essentiall Godhead, be offered vp all praise and thanksgiuing, euen from the bottome of our hearts this day and euermore.

Amen.

FINIS.



A Godly and right Christian *Prayer, made for the instructiou* and comfort of his weakest *Parishioners of* Hempstead, *reuerently* to be vsed euery Euening in their seuerall Families.

Most gracious God, and in thy sweet Son Iesus our most mercifull heauenly Father, we thy poore seruants and vnworthy Creatures, with mourning spirits, and perplexed hearts doe in most humble manner fall down before thy dreadfull Maiesty, bewayling bitterly all our offences committed against thee, and quaking and trembling for feare thou

shouldest in thy Iustice vtterly cast vs from thée, into that wofull Lake that burnes with fire and brimstone.

Lord, we confesse by birth our foule pollution, by life our manifold transgression, and therefore ashamed wee are (that are but dust and ashes, yea worse, most lothsome and abominable sinners) to come before thée, or commence the least suite vnto thee, that art a Maiesty most pure, abhorring and seuerely punishing all that worke iniquity.

Therefore (oh Lord our God) wee most humbly beséech thee not to deale with vs, according to thy iustice and our owne merits; for then shall we be vtterly condemned, but (comming vnto thée as a child that feareth to bée beat) for thy Christs sake, with the eye of pitty and fatherly compassion, look thou graciously vpon vs: behold vs in him, in whom thy Iustice will sone turne it selfe into mercy, thy frowne into fauour, thine indignation into euerlasting saluation. Lord, for thy fauour now and euer we craue; grant there-

therefore to vs that aske: for pardon of our sins at thy hands alone we seek, grant that we may finde: at thy gate of Saluation we earnestly do knocke, good Lord therefore open vnto vs.

But because thy sacred Word doth tell vs that thou wilt looke to none, but those that are of a contrite heart, and tremble at thy words; Lord, fit and prepare vs all by true humiliation to imbrace the sauing health of our soules: grant (gracious God) that we may mourne our sinnes thoroughly, and lament our iniquities bitterly, not so much because they might iustly condemne vs, as that they haue so highly displeased thée, and moued thy Maiesty to anger, that hast béene so merciful a God vnto vs: O giue vs hearts to grieue, for that we cannot sufficiently grieue for our sinnes committed against thée.

And (gracious Father) we further intreat, that we may not onely taste of the sowre of thy Law, but likewise receiue in thy good time, and in good measure the sweet and vnspeakable com-

fort

for of thy Gospell: grant that thy Sonne Jesus may be Jesus to vs all, that his righteousnesse may couer our vnrighteousnesse, that his death may bring our soules to life; that in him and for his sake thou wouldest be well pleased to make vs thine by adoption, to witnesse the same to our soules, by the infallible testimony of thy blessed Spirit, to work in our hearts a strong and resolute perswasion of Faith, whereby we may graspe and hold fast this thy great mercy in Christ towards vs, to the peace of our consciences in this life, and the saluation of our soules in the life to come.

And (holy Father) for as much as all those that haue put on Christ, are become new creatures, grant vnto vs a new heart, and renew a right Spirit within vs, purge vs from our sinnes, wash vs from our iniquities, infuse thy sauing grace into our Soules, whereby wee may dye to all that is euill, and liue to all godlinesse of life all the dayes of our life to come.

Frame, our hearts (deare God) to

true

true and perfect obedience, obedience being the best sacrifice that thou requirest: oh grant that all our delight may be in thy Statutes, that it may be euen our meate and drinke to walke in thy Commandements: indeuoring alwayes and in all places to keepe a cléere conscience, both towards thee and man.

Teach vs (blessed Father) to rely vpon thée alone by faith; to feare, loue, honour and truely obey thee in wisedome and true sanctity: to giue no worship from thee, that is onely proper to thee: reuerently to thinke and speake of thy most glorious name and word: carefully to sanctifie thy Sabbaths, and wholly set them apart for thy seruice. Giue vs grace also (thou that art the Author and giuer of all grace) to carry our selues dutifully to man: to honour and reuerently respect all our superiours, both in nature and place: to preserue and maintaine the good name, goods and bodies of our brethren amongst whom we liue, and not impaire, hurt, or maliciously massacre

sacre the same: to keepe our selues chaste and vnspotted from all fleshly lusts, and euery act of vncleannes: luxuriously to take away no mans right or due: to speake the truth, and not to beare false witnesse against our brethren: to be content with our owne estates, more or lesse, and not to repine at, or couet that which is others: O grant that our liues may bee vnreprouable before thee and men.

But because (O Lord) of our selues we are able to doe no good thing, but it is thou that workest the will and the deed, Lord therefore stand euer by vs with thy preuenting, assisting, and consequent grace, whereby we may be able in some measure to do thy will on earth, as thy Angels doe it perfectly in heauen.

Moreouer (heauenly Father) wee (fully beléeuing our selues to be true and liuely members of that body mystical, whereof our blessed Sauiour is the Head) doe earnestly desire at thy gracious hands the like mercy for the whole body of Christs Church, as we

beg

beg for our owne soules: Lord blesse and defend thy Church and Chosen in all Kingdomes of the earth wheresoeuer: inlarge the bounds of thy Gospell, increase the number of thy Saints, & daily adde vnto thy Church such as shall bee saued. Blesse the Kings most excellent Maiesty with all spirituall blessings in Christ Iesus, meet for so great and worthy a personage: with the Prince, and His whole issue in this Kingdome and beyond the Seas: Grant that He may neuer want one out of his own loynes to sit vpon his Throne for the maintenance of thy Gospell, till the comming of Christ in the clouds.

Blesse all afflicted members, whether grieued in conscience, troubled in body, or persecuted for the Gospell, according to their seuerall occasions and need.

Blesse those that are neerer and dearer vnto vs in the flesh, as are our Parents and kindred, whether father or mother, husband or wife, brother or sister, or childe, with our Christian

acquain-

acquaintances and friends, kéep them all, and vs with them, to thine euerlasting kingdome and saluation.

And in mercy (good Lord) this night looke downe vpon vs, preserue vs and ours from all dangers bodily & ghostly, within doores and without: giue vnto our bodies a comfortable rest and sléepe, that they may be more able to do the works of their particular vocations before thee: and (swéet Lord) watch euermore ouer our poore soules, kéepe vs from sin and euill, both sléeping and waking: and when that sléepe of death shall fall vpon vs, grant that our soules may wake to thy glory and saluation euerlasting: and that for Christ Iesus his sake our onely Lord and euerlasting Redéemer: to whom with thée and thy good Spirit, three persons, but one God, wee heartily desire to offer vp all thanksgiuing and praise this euening and euerlasting:

Amen.

The

THe grace of our Lord and Sauiour Iesus Christ, and the loue of God our heauenly Father, and the most blessed presence of God the holy Ghost, bee with vs all, and within vs all, both in Soule, in Spirit, and in body, and with all things that remaine or belong vnto vs, either within dores, or without, this night and euerlasting.

AMEN.

FINIS.